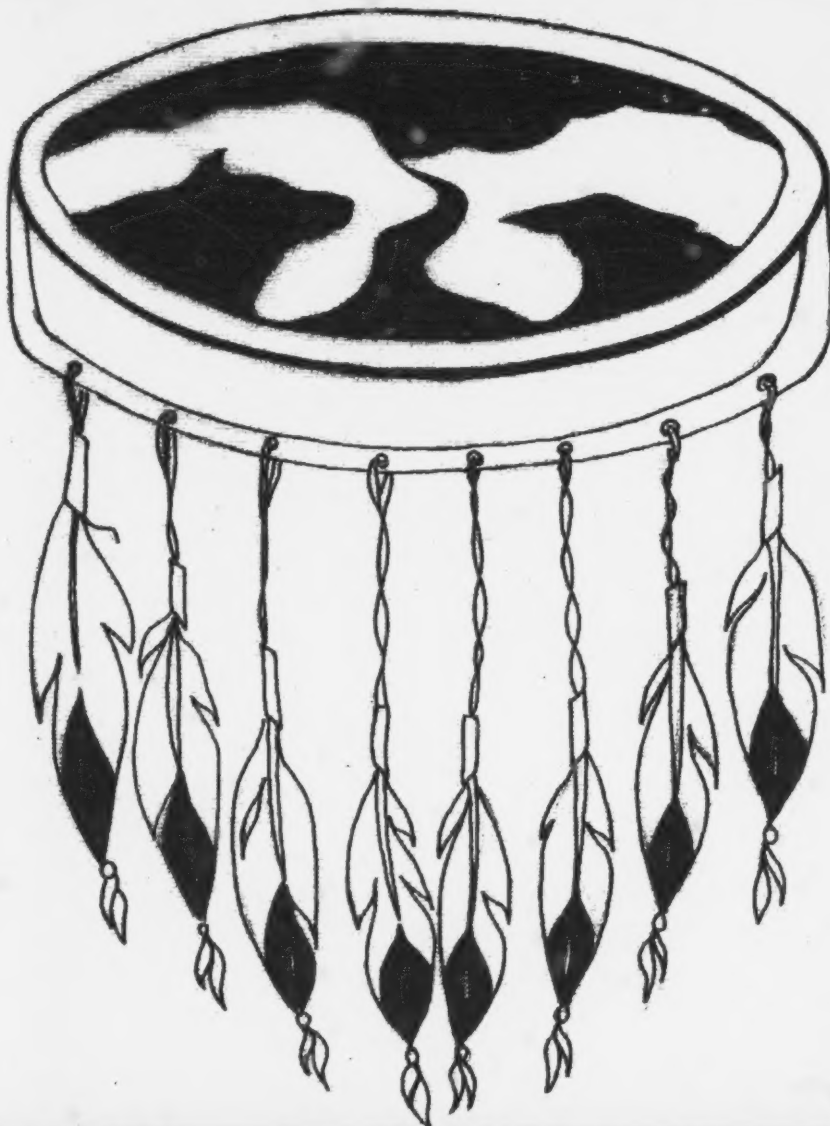


A Handbook

OF

**YUKON FIRST
NATIONS
EDUCATION
RESOURCES
FOR
PUBLIC SCHOOLS**

2011/2012



**FIRST NATIONS PROGRAMS AND
PARTNERSHIPS UNIT,
DEPARTMENT OF EDUCATION**

This handbook provides introductory information about Yukon First Nations and some of the Yukon First Nations' education programs, services and resources that are available. It is intended to foster the integration of Yukon First Nations' culture, history and languages into the classroom. This teacher handbook is a complement to the *Yukon Teacher Handbook 2011-2012* published by the Department of Education.

A Handbook of Yukon First Nations Education Resources for Public Schools 2011/2012

DEDICATION



Alyce Johnson is a citizen of the Kluane First Nation, a member of the Kaajet (Crow) Clan, and a descendent of the Tsayda Ta, the Jimmie Johnson families.

Currently an Assistant Professor of First Nations Studies at the University of Northern British Columbia, Alyce is a respected First Nation academic. She recently completed her PhD in Indigenous Studies at Trent University.

Her dissertation, "Mnemonics, Maps, Talking Landscapes: Spatially narrated Kajit—An Examination of K'amà Zēa as a Geospatial Narrative," focused on Indigenous methodologies and multidimensional lenses, and incorporated oral traditions, Indigenous knowledge, cartography, socio-linguistics, and narrative memory.¹

A dedicated First Nations woman, Alyce maintains a strong connection to her culture, and continues to be involved in Indigenous issues and concerns at the local, regional, and national levels. She began her career as a professor of the land in Lù'án Mān, the traditional territory of the Kluane Lake people. Her extensive career ranges from a Southern Tutchone language teacher at Kluane Lake School to a First Nations Curriculum Writer/Developer at the Yukon Department of Education to an Assistant Professor of First Nations Studies at UNBC.¹

Alyce has been nominated for the Whitehorse Aboriginal Women's Centre's Role Model Project. An 18-month calendar featuring images, stories, and accomplishments of 18 inspirational Yukon Aboriginal women will be produced. Nominees represent women in our lives who help carry traditional knowledge and who live healthy lives in our modern society by practicing our traditional cultural values.¹

*"Our children
are the future
of our past."*

Alyce Johnson

We would like to dedicate this resource and the Yukon First Nations Day of the New Teacher Orientation 2011 to Alyce.

*"Education
is a trail
that
gathers no
moss."*

Alyce Johnson



Màhsi' choo (Gwich'in)
Mähsi' cho (Hän)
Máhsin cho (Northern Tutchone)
Tsin'j̄j choh (Upper Tanana)
Sógá sénlá' (Kaska)
Shǎw níthän (Southern Tutchone)
Gunálchîsh (Tlingit)
Gùnèlchîsh (Tagish)
Thank you

to the Council of Yukon First Nations, Yukon Native Language Centre,
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for their help with this handbook. Translations courtesy of the
Yukon Native Language Centre.

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Front cover: First Nations Programs and Partnerships Unit logo
Artist: Vernon Asp
Drum: Represents passing down culture and language
Mountains & River: Represent part of the land, part of the water
Wolf & Crow: Represent the two clans in the Yukon
14 Mini Circles: Represent the fourteen First Nations in the Yukon
8 Feathers: Represent the eight Yukon First Nations languages
Back cover: First Nations Graduation, Class of 2011

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Messages from the First Nations Programs and Partnerships Unit

We extend our sincere appreciation to you for the dedication and commitment to our children. Please feel free to contact our unit at any time for information or help that you may need to assist our children. Mási.

Ed Schultz
Northern Tutchone, Little Salmon/Carmacks First Nation
former Director of First Nations Programs and Partnerships Unit



Mâ sá iyati? Open your hearts and minds to embrace what our children have to teach you. I am here to assist you. Feel free to come into the office anytime so I can put a face to your name. We can talk and have coffee or tea if things aren't too busy. I look forward to the day that our paths cross. ☺

Khàshdàxh Tlá, Ruby Grant
Tlingit, Teslin Tlingit Council
First Nations Programs and Partnerships Unit Administrative Assistant

Dintah? I hope that in your busy life, as an educator, you can find some time to enjoy the land and water. As well, cherish your own learning of language and culture with the students and the community.

Gah, Janet McDonald
Kaska, Liard First Nation
First Nations Partnerships Coordinator



Dānch'e! It is with great pleasure and anticipation that we welcome you to our homeland, Yukon. It is through your classroom setting that you have the opportunity to engage Elders and youth in meaningful interactions. Do not hesitate to contact the First Nations Programs and Partnerships office for assistance at any time.

LaSānmā, Sharon Shadow
Southern Tutchone, Champagne & Aishihik First Nations
First Nations Cultural Inclusion Consultant



Education is learning, learning involves respect, respect needs to be earned. Education is learning beside students, and facilitating that learning is how respect is given.

Shereen Hill
Northern Tutchone, First Nation of Na-Cho Nyak Dun
First Nations Curriculum Coordinator

Let me help you and your students continue learning in our wonderful Yukon outdoors in any season, in any community.

Jim Boyde
First Nations Experiential Education Coordinator



Education is about learning all our stories that will give us knowledge, identity and pride in our cultural heritage.

Daanji, Daniel Tlen
Southern Tutchone, Kluane First Nation
First Nations Language Program and Curriculum Consultant



Dānch'i'e? As new teachers to our territory, we look forward to working with you to deliver an education program infused with both Western and Aboriginal perspectives. Our Elders have always encouraged us to teach in this way so that our children can learn to walk in "two worlds." As such, we are inviting you to read this manual, enjoy your time on our traditional lands, and take our traditional teachings to heart. Nananúch'i shí!

Shānlaya, Colleen Joe-Titus
Southern Tutchone, Champagne & Aishihik First Nations
First Nations Curriculum Coordinator, CAFN Southern Tutchone Bicultural Program

Mâ sá iyati? Welcome! Yukon offers a vast richness of First Nations language and culture. Get to know the community and what it has to offer. Make memories and take advantage of the "teachable moments!"

Danielle Sheldon
Tlingit, Teslin Tlingit Council
First Nations Project Coordinator



1. CULTURALLY INCLUSIVE EDUCATION

Educators (teachers, principals, education assistants, counselors, etc) are responsible for creating a safe and supportive learning environment that strengthens cultural and intellectual well-being among students in their community.

THE IMPORTANCE OF COMMUNITY CONNECTIONS

The importance of building a relationship and involving the parents, families, and communities of your students in their education cannot be emphasized enough. This connection is necessary for the mental, emotional, physical

and spiritual success and well-being of First Nations students. Incorporating local knowledge and traditional teachings into your students' education on a regular basis provides both you and your students with an opportunity to learn through hands-on experiences.

Ut'ákwädich'e,
Creator,

Ak'än dzēnu ka
shāw nithan,
Thank you for this day,

Nän dàashe ts'än
uk'annta jè,
Take care of the Earth forever,

Tl'ákhù kwäch'e.
That's all.

Southern Tutchone

*This section
is intended to
be used as a
guideline to
implement the
"best practices"
for interacting
appropriately
in any
community
setting.*

HELPFUL STRATEGIES & INFORMATION

The following is intended to be used as a guideline to build a culturally inclusive relationship with students, parents and the community, and to implement the 'best practices' for interacting appropriately in any community setting:

- Introduce yourself to community members shortly after your arrival. Share information about your family and where you are from.
- Personal space is cultural; be aware and respectful of this space. People may stand closer to you while in conversation with you or move away to create a space. Be sensitive to the fact that your physical presence may be violating another person's sense of personal space.²



(L-R) Norman James cutting fish, 2010 New Teacher Orientation; Dukwakada Dancers, Champagne & Aishihik First Nations; Berries; Teslin School students, playing hand games at Brooks Brook.

*Dentie gutie gwedega
gwénlē.*

God, grant us serenity.

*Gwedega dugwededlāha
dé'*

When things get hard for us

gwedí' gutie gwénh'ān.
keep us strong.

*Gwedí' nénhtset
enhtsen*

Give us strong minds

gutie kudzołā dega.
so that we can work and do well.

Guts'í' néndí, gutie

Help us

kudzołā dega.
to work well (together).

Lā gudziyāni gwénlē.

Grant us wisdom.

Wédéh gwiyéh géndah.

Be with us always.

Kaska Prayer

by Florence Etzel

- Many First Nations people speak more slowly and use conversational pauses (cultural pauses) that are longer than those who communicate entirely in English. This pause in the English language is not only a reflection of the pacing of their traditional language and culture, but also relates to the fact that they may not be working and thinking in their mother tongue. Also, First Nations people often take their time to fully consider and respond to a question before answering. It is therefore important to provide adequate time for people to respond when asking questions.²
- North American mainstream culture accepts crosstalk and occasional interruptions in conversation. This can be interpreted as rude and aggressive behaviour by some First Nations peoples. No one has the right to interrupt Elders or 'talk over and above them' when they are speaking.²
- Take time to learn about Yukon First Nations Governments and their traditional knowledge processes by talking to Elders, traditional teachers and resource people. Books, documents and the internet can also be used as a secondary form of research. Most Yukon First Nations have websites and some have traditional knowledge guidelines on the internet as well as works-in-progress.²
- Learn about your community by talking with local First Nations people. The Community Education Liaison Coordinators (CELC), the Education Support Workers (ESW), or the Education Outreach Coordinator (EOC) can also help you form links between the school and the community. They may provide ideas to help you learn about the traditions and protocols in the community. For more information about CELCs, ESWs, and EOCs see page 33, and see the contact list on page 62 to find out if your school has a CELC, ESW or EOC.



Moose, sheep, grizzly bear, musk ox
YTG photos

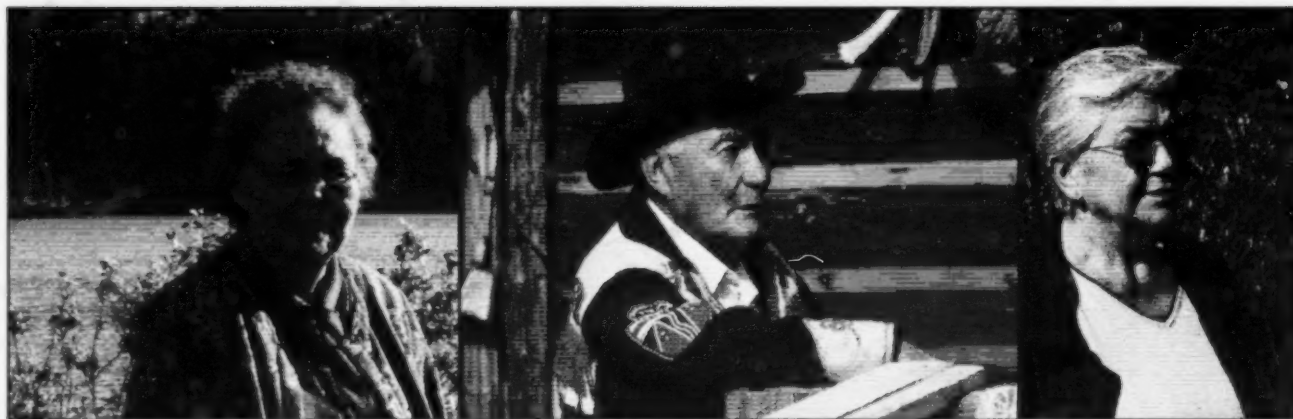
- Participate in activities, not only at the school, but in the community and on the land. This could include fishcamps, berry picking, hand games, First Nation General Assemblies, community meetings or feasts, sport and fundraising events. When you are relaxed within the community, the community will feel comfortable with you.
- Offer help in the community when it's needed.
- Support and assist school staff and community members in a variety of local celebrations.²
- Participate in professional development opportunities sponsored by the local First Nation, for example: community orientation, adult language classes, cultural camps and other initiatives. Visit the staff at the local First Nations' Education and Heritage departments to find out what is available in your area.
- The First Nations Programs and Partnerships Unit (FNPP) coordinates the Cultural Inclusion, Community Orientation and the Elders in the Schools programs, which provide funding to Yukon schools/First Nations for First Nations cultural activities. Discuss with your school cultural committee how to access financial support for cultural activities. For more information see page 32.
- Learn some of the Yukon First Nation language spoken in your community. Language tapes are available at the Yukon Native Language Centre (YNLC) at Yukon College. For on-line language lessons check the YNLC website at www.ynlc.ca.
- Recognize and encourage the knowledge that your students bring with them and assist them to learn more about their own culture.³
- As much as possible, use instructional strategies that are based on your students' cultural and environmental experiences. Include the four domains—mental, physical, spiritual and emotional—when developing lessons.³
- Land is integral to Yukon First Nations traditions. It is a source of food, clothing, shelter and spirituality. Provide a supportive environment for parent participation in all aspects of their children's education, including subsistence activities on the land.

*Culture Camp, Klucane First Nation
YTG photo*



*Relationships,
attachments,
restorative
practices,
culturally relevant
programs and
activities—all of
these conditions
are prerequisite
to our overriding
priority as a
school—academic
achievement and
success for every
student.*

*Teslin School
2010-2011 School Growth Plan*



(L-R) Elder Frances Joe, Champagne & Aishihik First Nations; Elder Johnny Johns, Carcross Tagish First Nation; Elder Margaret Wallingham, First Nation of Na-Cho Nyak Dun

- Make effective use of local expertise, especially Elders, as co-teachers whenever local cultural knowledge is being addressed in the curriculum. **Elders are highly revered and respected people; they are community mentors who provide invaluable support and guidance.** In Yukon First Nations cultures, Elders play an essential role in educating children. They pass on traditional teachings and values through their stories, and serve as role models to all community members. Their value to the community cannot be overemphasized. "The wisdom of the Elders is central to cultural understanding according to the Aboriginal perspective. 'Elders are the Keepers of the Knowledge.'"⁴
- When an Elder, or anybody else, speaks to your students it is important to follow community protocol. Contact your CELCs, ESWs or ECOs, the First Nations Studies teacher, or the First Nations language teacher to get community protocol. **In most communities it would be appropriate to respect Elders and knowledgeable people in the following ways⁵:**

A Checklist

- | | |
|--|--|
| <input type="checkbox"/> Contact the Elder you wish to invite to your classroom in person; ² | <input type="checkbox"/> Offer tea and refreshments; ⁵ |
| <input type="checkbox"/> Allow the Elder some time to think about the offer, do not expect an answer immediately; ² | <input type="checkbox"/> Listen respectfully; ⁵ |
| <input type="checkbox"/> If the Elder agrees, arrange a time to meet in person to explain what the topic is, and work with the Elder to find out what they want to teach and develop the plan together; ² | <input type="checkbox"/> Be relaxed; ⁵ |
| <input type="checkbox"/> Help your students generate questions pertaining to the topic ahead of time for the Elder; ² | <input type="checkbox"/> Wait for the Elder to speak; ⁵ |
| <input type="checkbox"/> Call the Elder the day before to confirm; | <input type="checkbox"/> Don't ask about topics that are considered sacred or sensitive; ⁵ |
| <input type="checkbox"/> Arrange for a helper; ⁵ | <input type="checkbox"/> Check about appropriateness of eye contact in your community; ⁵ |
| <input type="checkbox"/> Make sure there is transportation for the Elder; ⁵ | <input type="checkbox"/> Arrange for the honoraria to be ready when the Elder or other community members come to work with your students (the honoraria is available through Cultural Inclusion funds); ⁵ |
| <input type="checkbox"/> Open up the environment so the Elder can move freely; ² | <input type="checkbox"/> Consider ways to present all traditional stories, songs and dances in the most dynamic way possible; ⁵ |
| <input type="checkbox"/> Put desks and chairs in a circle with the Elder in a comfortable chair; ² | <input type="checkbox"/> Meet the Elder in an environment outside the classroom, such as cultural camps, local cultural centres, the local community hall or homes; ⁵ |
| <input type="checkbox"/> Help your students greet the Elder respectfully; ⁵ | <input type="checkbox"/> Present the Elder with a gift as a thank you, for example: a card made by the students, food items or a small handmade gift. ² |
| <input type="checkbox"/> Have students greet the Elder in his or her language; ² | |
| <input type="checkbox"/> Help the Elder to sit comfortably; ⁵ | |



(L-R) Elder Percy Henry, Tr'ondek Hwëch 'in; Elder Mida Domessey, Liard First Nation (Watson Lake Secondary School photo); Elder Lizzie Hall, Selkirk First Nation.

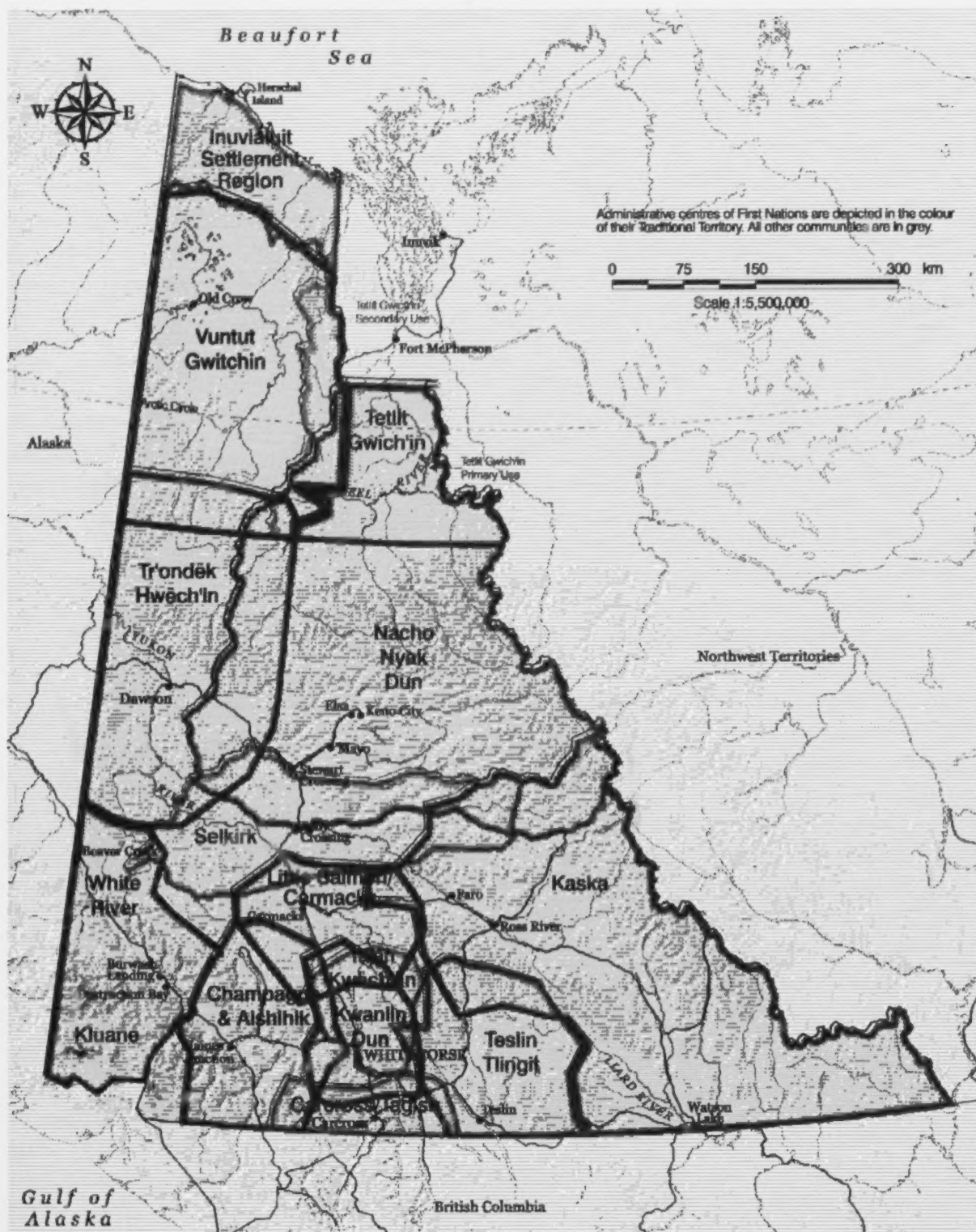
- Understand that the school system and classroom may represent a negative experience from residential school days for many First Nations people. You should do everything possible to take care of any community members you invite into your classroom, and help them to feel as welcome and safe as possible. In some cases, certain Elders might not be emotionally ready to enter the school because of experiences within public and residential schools.²
- Be aware and considerate of the community's schedule and demands on peoples' time. Sometimes events can lead to unexpected delays or cancellations. Be patient and respectful if this occurs.²
- Protocols are ways of knowing how to behave appropriately and respectfully, and with them comes a great responsibility.²
- Stories, songs, dances, and objects belong to a specific First Nation or clan.²
- Be aware that some types of traditional knowledge are private; therefore, it is inappropriate to share these protocols publicly or speak of them.²
- When in doubt or lacking knowledge, seek advice from Elders and traditional teachers prior to engaging in or implementing activities or events.²
- Understand that, as a teacher, you too are part of the community.²
- Community members understand that you may not be fully aware of their culture and will unknowingly make mistakes. However, any efforts you make to be respectful and to learn the culture will go a long way toward making yourself more at home in the community.² It will take time to learn about the community and build relationships, but if people recognize that you are open, sincere and respectful, they will value your interest and effort.

*Protocols
are really
what we
would call
"Ways of
Knowing."*

*Northern Tutchone Elder,
Lizzie Hall*

Map 1. Traditional Territories of Yukon First Nations (within the Yukon) and Settlement areas of Inuvialuit and Tetlit Gwich'in, October 2005

Source: Environment Yukon



2. YUKON FIRST NATIONS

First Nations people have lived in the Yukon since time immemorial. In fact, evidence of what may be the oldest remains of human habitation of North America has been found in northern Yukon. During traditional times, First Nations people lived off the land, traveling on a seasonal round of fishing, hunting, trapping and gathering. This forged a connection to the land and its resources that continues to be vitally important.

The territory's First Nations people have a profound connection with their culture and language. In recent years there have been extensive initiatives to record traditional place names, learn and preserve First Nations languages, and ensure that stories, songs and dances are passed down to the next generation.

First Nations people make up about 25 percent of the total Yukon population, according to the 2006 Census. There are 14 First Nations in the territory, comprising approximately 7,500 people:

- Carcross/Tagish First Nation;
- Champagne & Aishihik First Nations;
- First Nation of Na-Cho Nyak Dun;
- Kluane First Nation;
- Kwanlin Dün First Nation;
- Liard First Nation;
- Little Salmon/Carmacks First Nation;
- Ross River Dena Council;
- Selkirk First Nation;
- Ta'an Kwäch'än Council;
- Teslin Tlingit Council;
- Tr'ondëk Hwëch'in;
- Vuntut Gwitchin First Nation; and
- White River First Nation.

Today, Yukon First Nations people look to the future while continuing to honour their past. Like other Yukoners, they adapt to the challenges of living in the north. Land claim agreements have brought new opportunities in education, economic development, resource management and governance.



*Kwanlin Dün First Nation
hand game tournament, 2008*

It is not certain when and with whom hand games originated. However, pretty much wherever you go in the North, hand games are a well-known cultural activity. The rules stay the same between different cultural groups, but the hand signals and drumming vary.

The songs and drumming are motivational for the players, and they get the audience involved as well.

There are a variety of skills and values being demonstrated while playing hand games. Skills, such as counting, observation and memory, are important when playing. Team playing, honesty and positive competition are values that are emphasized during a game.

Map 2. Yukon First Nations languages (within the Yukon)

Source: Department of Education



YUKON FIRST NATIONS LANGUAGES

There are eight First Nations languages spoken in the Yukon. Each language group has distinct dialects, and many have more than one community residing within its larger nation.

- Gwich'in
 - o Old Crow
 - o Chandalar (Alaska)
 - o Fort McPherson, (NWT)
- Hän
 - o Dawson City
 - o Arctic Village (Alaska)
- Kaska
 - o Ross River
 - o Watson Lake
 - o Lower Post (BC)
- Northern Tutchone
 - o Big Salmon
 - o Carmacks
 - o Fort Selkirk
 - o Mayo
 - o White River
- Southern Tutchone
 - o Kluane
 - o Kloo Lake
 - o Aishihik
 - o Hutshi
 - o Klukshu
 - o Champagne
 - o Laberge
- Tagish
 - o Carcross
 - o Tagish
- Tlingit
 - o Carcross
 - o Teslin
 - o Atlin (BC)
- Upper Tanana
 - o Scottie Creek

WHAT CAN YOU DO?

Learn some common phrases in the language of the people within whose traditional territory you are.

"The loss of a language is the loss of an enormous wealth of knowledge."

³⁸ *Culture Camps for Language Learning*

Of these eight languages, seven (Gwich'in, Hän, Kaska, Northern Tutchone, Southern Tutchone, Tagish and Upper Tanana) are from the Athapaskan family. Inland Tlingit is the only Yukon language that does not belong to this language family. Inland Tlingit is spoken in parts of British Columbia and the southern Yukon. There are no distinct boundaries between neighbouring language regions, and some communities — particularly Whitehorse — have First Nations people from a number of different language groups.

Today, all Yukon First Nations languages are at risk for extinction. There are fewer fluent speakers than there were in the past. Very few First Nations children — if any — can speak a Yukon First Nations language fluently. Even though most First Nations children and teenagers study their traditional languages at school, few of them go on to become fluent speakers.

Language is a vital part of Yukon First Nations culture. A Yukon First Nations language has many layers of meaning that do not translate into English. "Each language contains an immense system of cultural knowledge including philosophy and spirituality, oral history, songs and dances, art, environmental systems and biodiversity, technical skills for survival, fishing, hunting and plant use, medical expertise, and significant cultural practices. The loss of a language is the loss of an enormous wealth of knowledge." Through the oral tradition, lessons, stories and songs were handed down to the next generation. In this way, traditions and culture were maintained. Teaching through oral tradition requires learners to develop strong listening and retelling skills.

Teachers can invite speakers of First Nations languages into the classroom to encourage students to hear and learn their languages. They can host language-speaking events such as speeches, songs and dances and invite parents and grandparents into the classroom to participate in these events. They can also incorporate First Nations languages in lessons and unit plans by consulting and collaborating with First Nations Language teachers.

SOCIAL ORGANIZATION



Traditional Yukon First Nations social and political organization is based on two moieties which are often referred to as clans. The two clans in the Yukon are Wolf and Crow. Clan membership is matriarchal throughout the Yukon which means that a child belongs to the clan of his or her mother.⁵

Historically, the Yukon moiety system followed many traditional laws to ensure peace and balance in everyday life. Many of these traditional laws continue to be emphasized today. Although there are similarities among the laws of most Yukon

groups, there are also distinctive differences. All traditional laws set out specific rights and responsibilities for individuals and their families. Some of the traditional laws include⁵:

- Wolf and Crow people have to marry people from the opposite clan.⁵
- Clan members hold the rights to stories, songs, crests, regalia, objects, art, and any other forms that express its clan systems.²
- The oldest member of the family carries the right to grant permission for use of stories and songs, and in some cases, a whole family discussion occurs prior to making a final decision.²
- Crows take Crow family names; Wolves take Wolf family names.²
- A Wolf or a Crow cannot tell stories or songs that rightfully belong to the opposite clan.²

The cultural protocol that guides all Yukon First Nations is that clans own the rights to family stories, songs, crests, regalia, ceremonial objects, icons, and symbols, as well as representation in any form until time immemorial.

- If somebody wants to hunt, fish, pick berries or gather medicine on another clan's traditional territory, he or she must first seek permission. This is out of respect for the fact that another clan owns the rights to use that land. They have the responsibility of taking care of the land, and all other people have to report to them before using it.⁵

- During potlatches (i.e. funerals, naming, ceremonies), the opposite clan is responsible for certain procedures during a potlatch. For instance, when a Crow clan hosts a potlatch, they are responsible for gifts to the Wolf clan (blankets, sewing, money) because the Wolves have to do the groundwork for the hosting clan.²

- People from the opposite clan may be asked to witness and to be mediators during important events.²

- Clans must reach a consensus before proceeding with decision-making.²

- Clans must train their children in the responsibilities for carrying the stories, songs, dances, crests, regalia, and family practices.²

The Inland Tlingit people in the Carcross Tagish and Teslin areas have a more complex clan system which divides the Wolf and Crow clans into smaller groups.



WHAT CAN YOU DO?

Invite an Elder into your classroom to share their knowledge about traditional social organization.

TRADITIONAL EDUCATION

Traditionally, Yukon First Nations children grew up on the land. They traveled with their parents and learned how to hunt, fish, trap, gather, and make clothing and build shelters. They learned these keys to survival by watching and practicing and then doing whatever they needed to do on their own.

*Stories are told
and retold to
present a "spiral
of learning."
Each time a
story is heard,
the listener can
get a different
lesson from it,
depending on
the time and
situation.*

Education was the responsibility of the mother's side of the family. However, children had many teachers. Fathers, uncles and grandfathers taught young boys the skills they needed to become good trackers and hunters. Mothers, aunts and grandmothers taught girls how to prepare and preserve food, sew and help make the many things needed to travel and live on the land. Children were expected to learn by watching carefully and trying to do things on their own.

WHAT CAN YOU DO?

*Contact your local First
Nation to see if you can
visit a fish camp.*

Elders showed children everything from how to make and set snares to where to find the best berry patches. Children also learned from the stories of Elders. From these teachings, they learned about First Nations legends, history and lessons about how to live correctly. Children were encouraged to learn and eventually retell these stories themselves.

Yukon First Nations were able to educate their children about history, songs, dances, stories, artwork and methods for hunting, fishing, trapping and gathering according to what their clan believed in. Traditional education is still practiced in some Yukon First Nations families today.⁵

*Taneshia and Autumn
Jules, at a fish
camp located by
Johnson's Crossing,
traditionally a
Dakhl'awèdì (Eagle
Clan) fish camp*



RESIDENTIAL SCHOOLS

As the first European governments began to arrive, they were faced with the dilemma of what to do about the Indigenous peoples. They felt it was in their own best interest and in the best interest of the First Nations people that First Nations people become 'civilized,' educated and Christian. Unfortunately, the newcomers were ignorant of the many sophisticated and complex systems and laws that the First Nations people already had in place to govern themselves, educate their children, and live peacefully with each other. A number of mission schools were established in the Yukon where church missions were located. Often they only operated during the summer months, when children returned from their winter trapping grounds. By 1911, however, the Choulta School, the first residential school, was opened in Carcross. It was followed by the Baptist Mission School in Whitehorse, the Lower Post Indian Residential School in Lower Post, and the Catholic and Anglican Hostels in Whitehorse. In 1920 it became mandatory for Status First Nations children to go to residential school.⁷

DID YOU KNOW?
*The last residential
school that Yukon First
Nations children
attended closed in 1975.*

Conditions at the schools were, for the most part, appalling. The schools were racked with poverty as the government failed to allocate proper funding levels to the schools. The teachers were frequently unqualified, textbooks were few and outdated, and supplies were sadly lacking. The schools experienced shortages of food, so the students often went hungry or were malnourished. Illnesses spread quickly among the students because of overcrowded conditions. The children were required to provide much of the labour necessary to run the schools: cleaning, doing laundry, supervising younger children and preparing food. Perhaps what is remembered most vividly by the former students is the harsh disciplinary conditions at the schools — children were beaten for speaking their language although they knew no other. They were frequently punished for breaking stringent rules or for talking, laughing and playing with other children. Punishments included strappings, beatings, groundings, and imprisonments or isolation. Children were deprived of the love and affection of their parents, grandparents and siblings throughout their childhood.⁷

When students began to return home, the difficulties that they experienced adjusting to home life, as a result of their experiences at residential school, became immediately apparent. Many of the students had spent eight years or more away from home, and when they returned it was often to people they saw as strangers. Many could no longer communicate with their grandparents and Elders because they had lost their language. With the loss of their language and culture, and with no way to re-learn them, many of the students suffered a profound loss of identity. These impacts have been intergenerational; children and grandchildren of residential school survivors continue to suffer from this loss of identity.⁷

*Children and
grandchildren
of residential
school survivors
continue to
suffer from
the effects of
residential
school.*

While this recent past continues to greatly impact First Nations people, we have refused to abandon our traditional ways, and are working hard to revitalize our languages and traditions.

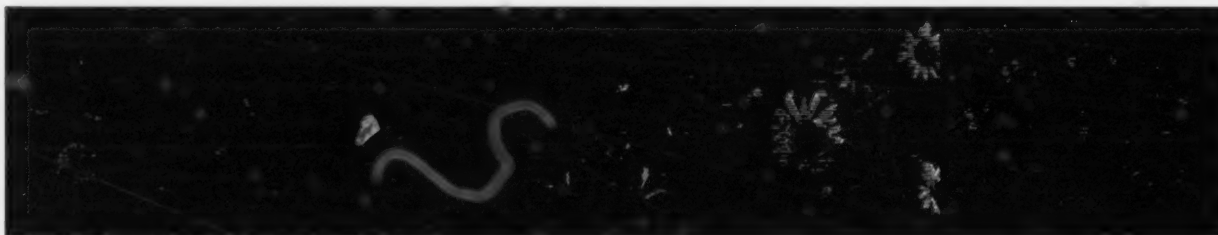
Today, there are many sensitive topics that are rooted in this near past. The majority of the social problems, such as low self-esteem, eroded parenting skills, FASD, alcohol and drug addiction, and sexual abuse, stem from the residential school experience. Become aware of these topics in your community and find out the correct ways to work with them. Some communities are taking a proactive approach and welcome support, while others are not ready to discuss many of the issues. Take time to learn about the sensitive issues affecting your students and their community. Find appropriate ways to approach them. Be sensitive.⁵

While this recent past continues to greatly impact First Nations people, we have refused to abandon our traditional ways and are working hard to revitalize our languages and traditions. On a national level, The Truth and Reconciliation Commission of Canada is working toward putting the events of the past behind us in order to be able to work toward healing, reconciliation and a positive and healthy future. "The Commission was established as part of the Settlement Agreement on Indian Residential Schools, Canada's largest class action suit. They are tasked with telling Canadians what happened in the Indian Residential Schools, honouring the lives of former students and their families, and creating a permanent record of the Indian Residential School legacy."

The national Truth and Reconciliation Commission completed its northern tour in Whitehorse this past May. Kwanlin Dün First Nation, Ta'an Kwäch'än Council, and Council of Yukon First Nations hosted this event, which provided an opportunity for residential school survivors to share their stories.³⁹

For more information on The Truth and Reconciliation Commission of Canada go to their website: <http://www.trc.ca/websites/trcinstitution/index.php?p=26>

A number of communities in the Yukon are also working towards a better future. In 1998 a group of residential school survivors in Dawson City began meeting regularly in order to support each other in their healing journey. They became known as The K'änächá (Taking Care of Ourselves) Group. In 2009 they released *Tr'èhuhch'in Nāwtr'udāh'q: Finding Our Way Home*, which is a book that was created to help residential school "survivors" in their healing and to help educate others about the legacy of residential schools.⁸



Crocuses, fireweed, lupin, arnica, river beauty

LAND CLAIMS

Before the arrival of Europeans, all First Nations across Canada were independent self-governing nations. They had specific structures of governance: ways to select leaders, sets of laws to govern the lives of the people, rules of protocol that governed their relations with other nations and ceremonies that formalized the institutions within society, such as marriage and death.⁵

WHAT CAN YOU DO?

Acknowledge the traditional territory on which you gather for formal celebrations, meetings and school assemblies.

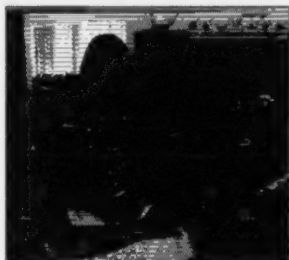
The negotiation of Yukon land claims started in 1973 when Yukon First Nations people presented the document *Together Today For Our Children Tomorrow* to Prime Minister Pierre Trudeau. Before that time, there had been no treaties between Yukon First Nations and government.

An agreement in principle was reached in 1989 after 16 years of negotiations, and the Umbrella Final Agreement (UFA) was signed in 1993. The UFA provides a framework for Yukon First Nation Final Agreements. First Nation Final Agreements are complex and wide-ranging, and include financial compensation, land, harvesting rights, heritage resources and governance structures, among other things. Each First Nation Final Agreement is a modern-day treaty recognized in Section 35 of the Federal Constitution Act, 1982.

Self-Government Agreements

A First Nation Self-Government Agreement (SGA) is negotiated at the same time as the First Nation Final Agreement. The Self-Government Agreements, which are unique in Canada, set out the powers of the First Nation government to govern itself, its citizens, and its land. These powers include land and resource management as well as local bylaws and zoning.

Self-Government Agreements provide Self-Governing First Nations (SGFNs) with law-making authority in specific areas of First Nation jurisdiction, including education. The Tr'ondëk Hwëch'in SGA provides for program delivery, and design and administration of certain education components to be divided and shared between the Yukon government and the First Nation. Several other Yukon SGFNs have expressed interest in amending their SGAs, so they may acquire these same provisions.



Ross River School students at
year end celebration, 2007
Photographer Fran Etzel

At the present time, 11 of the 14 Yukon First Nations have finalized their land claims and their Final and Self-Government Agreements are in effect: Carcross/Tagish First Nation, Champagne & Aishihik First Nations, First Nation of Na-cho Nyak Dun, Kluane First Nation, Kwanlin Dün First Nation, Little Salmon/Carmacks First Nation, Selkirk First Nation, Ta'an Kwäch'an Council, Teslin Tlingit Council, Tr'ondëk Hwëch'in and Vuntut Gwitchin First Nation. Three First Nations have not settled land claims: Liard First Nation, Ross River Dena Council and White River First Nation.

"Together Today For Our Children Tomorrow"

Voices of Vision: Yukon Aboriginal Self-Government Podcasts

Voices of Vision: Yukon Aboriginal Self-Government is a historic new series of podcasts featuring interviews with 10 individuals who helped shape Yukon's unique First Nations governance structure. This podcast series is a useful resource for all Yukoners, including Yukon's educators and students. *Voices of Vision* was created in partnership between the Government of Yukon, the 11 Self-Governing Yukon First Nations, the Council of Yukon First Nations, and Aboriginal Affairs and Northern Development Canada.⁴⁰

The following leaders were interviewed:

- John Burdek- former Chairperson of the Ta'an Kwäch'än Council during implementation of the Ta'an Kwäch'än Final and Self Government Agreements.
- Robert Hager- former Chief of the First Nation of Na-Cho Nyak Dun during the negotiation and implementation of the First Nation of Na-Cho Nyak Dun Final and Self Government Agreements.

DID YOU KNOW?

First Nation Governments are the equivalent to the Federal and Territorial Governments.

- Angie Joseph-Rear- former Chief and councilor for the Tr'ondëk Hwëch'in during the negotiation and implementation of the Tr'ondëk Hwëch'in Final and Self Government Agreements.
- Joe Linklater- former Chief of the Vuntut Gwitchin First Nation during the negotiation and implementation of the Vuntut Gwitchin First Nation Final and Self Government Agreements.
- Lesley McCullough- Government of Yukon legal counsel during the negotiation of the UFA and Yukon First Nation Final and Self Government Agreements.
- Doris McLean- former Chief of the Carcross/Tagish First Nation during the negotiation of the Carcross/Tagish First Nation Final and Self Government Agreements.
- Hal Mehaffey- represented a number of Yukon First Nations during their negotiations for their Final and Self Government Agreements.

Contact Information for the Communications Executive Council Office:

Stefanie Richardson

Phone: (867) 667-8968

E-mail: stefanie.richardson@gov.yk.ca



- Adeline Webber- leader in the Teslin Tlingit Council community, and a strong advocate for the implementation of the Teslin Tlingit Council Final and Self Government Agreements.⁴⁰

Listen to the Voices of Vision podcasts online at:

<http://www.ainc-inac.gc.ca/ai/scr/yt/pubs/2011pc/indexpc-eng.asp>

3. FIRST NATIONS RESOURCES

The Resource Services website—www.resourceservices.gov.yk.ca—has additional First Nations curriculum resource materials, such as First Nations activity and resource kits.

CURRICULUM LINKS

Title of Resource	Grade Level	Themes	Resource	Available/Being Developed	Curriculum Links
Athapaskan/Thingit	K	Child; Me and My Family Members; How Emma Got Her Indian Name; Our Grandfather; The Bear; Porcupine; The Gentle One	Cultural Enrichment Kit	Available, some books also available in French	Social Studies, English
NorthWind Books	1	Variety	Books & Teacher Guide	Available, more being developed	All subjects
Athapaskan/Thingit Family	1	Family; Working Together; Family Needs; Special Days	Culture Enrichment Kit	Available	Social Studies, English
Athapaskan/Thingit Community	2	Communities; Origin of Communities; Housing and Community; Decision Making; Community Events	Cultural Enrichment Kit	Available	Social Studies, English
Athapaskan/Thingit Transition	3	Land; Trade and Migration; Nineteenth Century Change; Twentieth Century Change	Cultural Enrichment Kit	Available	Social Studies, English
Kaska Tales by Mida Donnessey	primary/intermediate	Kaska Stories	Book	Available	Social Studies, English
Early Yukon Cultures	4	Ways People Live; The World of the North; How Cultures Solve Problems	Teachers Guide	Available	Social Studies, English, Science
Potlatch: The Southern Tutchone Way	4-8	Significance of the Potlatch; Rites of Passage; Burial Practices; Ceremonies; Today; Potlatch System in the School System; Stories	Video & Booklet	Available	Social Studies, English
Yukon First Nations Five	5	Languages; Clans; Citizenship; Traditional Governance	Unit: Student Booklets & Teacher Guide	Available, being reviewed	Social Studies, English
Land of My Ancestors	5-9	The Art of Clothing; Plants as Food and Medicine; Trees and Forests	3 Booklets, Also available in French	Available	Social Studies, English, Science
Society and Culture (<i>Shared Learnings, B.C. Ministry of Education</i>)	6	Social and Economic Organization; Environment; Family; Arts	Unit	Available	Social Studies, English
(Dene) Gedēni: Traditional Lifestyles of Kaska Women	8/9	Stories of Kaska Women; Traditional Lifestyles	Book	Available	Social Studies, English
CHAOS Community Heritage Adventure Outdoors and Skills 9	9/10	Outdoor Education Program	Program	Available	Social Studies, English, Fine Arts, Outdoor Ed
Part of the Land, Part of the Water	9	Changing Ways; Landscape; Contact; Languages; Traditional Ways; Today	Teacher & Student Text	Available	Social Studies, English, Science
Dän Dhá Ts'edeninth'ē/ Reading Voices	10	Oral & Written Interpretations of the Past; Yukon Environment; Contact; Gold Rush; Varieties of History	Student Text	Available	Social Studies, English
Land Claims (1993)	10	Introduction to the Yukon Land Claims; Historical Basis; Legal Grounds; The Process; The Future	Teacher & Student Text	Available	Social Studies, English, Law
The Healthy Eating Handbook for Yukon First Nations	8-12	Traditional Foods; Food & Nutrients; Special Diets; Nutrient Needs through the Life Cycle; Activities	Booklet	Available	Social Studies, Health
Building the Future (<i>Indian and Northern Affairs</i>)	10-12	Yukon First Nation Self-Government	Information Booklet & DVD	Available, also available in French	Social Studies, English, Law

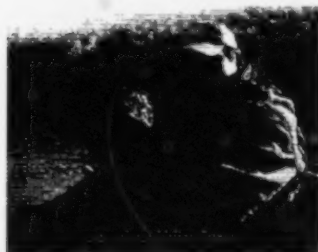
Title of Resource	Grade Level	Themes	Resource	Available/Being Developed	Curriculum Links
English First Peoples (B.C. Ministry of Education)	10-12	Oral stories, poetry, dramatic work, dance, song, film, prose that focuses on the experiences, values, beliefs and lived realities for First Nations people	Course	Being adapted	English, First Nations Studies
Yukon First Nations Studies (B.C. Ministry of Education)	12	Skills & Processes; Relationships, Land, Water & Air; Contact, Colonialism & Resistance; Cultural Expressions; Leadership & Self-Determination	Course	Being adapted	First Nations Studies
Shared Learnings (B.C. Ministry of Education)	K-12	Instructional Strategies; Sample Lesson Plans	Teacher Guide	Available	All subjects

The Yukon Native Language Centre has created a number of resources and materials. For more information on these materials go to: www.ynlc.ca. The following is a list of some of the resources available through the Yukon Native Language Centre:

Language Lesson Booklet Sets	New Language Learners	Gwich'in, Hän, Kaska, Northern Tutchone, Southern Tutchone, Tagish, Tanacross, Tlingit, Upper Tanana	Booklet & Audio Recording	Available	First Nations Language
Literacy Sessions	New Language Learners	Literacy training sessions in Yukon First Nations Languages	Workshop & Booklet	Available	First Nations Language
Listening Exercises	New Language Learners	Exercises generally have 3 parts: a short list of common words, which contrast the sounds; a series of sentences containing one or more of the target sounds; a sheet with pictures for each of the sentences	Exercises	Available	First Nation Language
Dictionaries	All	Tlingit, Gwich'in, Northern Tutchone	Dictionaries	Available	First Nations Language
Yukon Native Peoples and Languages	All	Shows the areas traditionally occupied by speakers of Yukon Native Languages	Map	Available	First Nations Language, First Nations Studies, Social Studies
Yukon Place Names in Native Languages	All	Shows the traditional language areas featuring traditional names for rivers, lakes and other features. Inset table gives English translations	Map	Available	First Nations Language, First Nations Studies, Social Studies
Teaching Yukon Native Languages: A Guidebook for Native Language Instructors	Elementary	A comprehensive guide to teaching Athabaskan and Tlingit language classes at the elementary level; curriculum outline; teaching activities; resource materials	Teacher Guide	Available	First Nations Language
Yukon Native Languages Game Board	New Language Learners	Showing the regions and communities where eight Yukon Native languages are spoken	Board Game	Available	First Nations Language
Trapping Board Game	New Language Learners	Practice naming animals	Board Game	Available	First Nations Language
History, Culture and Family Stories	All	<i>Place Names of the Tagish Region: Nindal Kwäindür (I'm Going to Tell You A Story); Haa Shagóon (Our Family History);</i> and many more	Books	Available	First Nations Language, First Nations Studies
Print Story Books	Beginner	The picture pages with First Nation Language text are followed by translation pages with both First Nation Language and English	Books, based on Audio Story Books	Available	First Nations Language

LEARNING RESOURCES DEVELOPED BY FNPP

All students benefit from including First Nations perspectives. Making children aware of their own culture — and the cultures of others — enhances their learning. Educators must utilize a variety of teaching strategies to build upon the knowledge, culture, learning styles and strengths that students possess. The First Nations Programs and Partnerships Unit of the Public Schools Branch, in conjunction with Yukon First Nations, has completed a range of materials and is also developing new resources.



NorthWind Books

The NorthWind Books are developed to be used as part of the Grade 1 guided reading program, and they provide reading material that reflects the life and experiences of Yukon First Nations people. This project is ongoing, as more books are currently being developed. Over time all the NorthWind Books will be translated into French and into Yukon First Nations languages. NorthWind Books are developed collaboratively with the NorthWind Books Working

Group. The working group is composed of classroom teachers and an Elder, with technical support from the department's coordinator of Primary Programs and the FNPP Cultural Inclusion Consultant. A Teacher's Guide, which is also available, includes reading activities, cultural connections and cross-curricular links.

Titles include:

Going Outside

Big Things and Little Things

My Grandpa

Making Tea at Grandma's

New Slippers

Hungry Red Fox

Kaska Day at School

Hot Moose Stew

The Snowsnake Game

Finding a Medicine Tree

The Dog Sled Ride

Raven Brings Light

Ice Fishing Fun

Fishing at Simpson Creek

A Time for Bear Roots

Rabbit Stew for Grandma

Hunting With Dad

A Winter Camp

Yukon First Nations 5 Social Studies Unit

Yukon First Nations 5 provides students with an understanding of Yukon First Nations governance in a pre-contact setting. This unit was distributed to all schools in August 2008 and **is a required area of study for all grade 5 students**. There are four themes included in this unit:

- **Yukon First Nations Languages:** Students learn about the eight traditional Yukon First Nations languages, the importance of language in oral tradition, the importance of keeping language and culture alive, and how English came to the Yukon.
- **Yukon First Nations Clans:** Students learn about the Yukon First Nations clans, the rights and responsibilities of belonging to a clan, and how clan membership is passed down.
- **Yukon First Nations Citizenship:** Students learn about Yukon First Nations citizenship, the rights and responsibilities of citizens, and traditional First Nations laws and values.
- **Yukon First Nations Traditional Governance:** Students learn about traditional Yukon First Nations governance, justice, education, economy, technology, and health systems.



Community Heritage Adventure Outdoors and Skills (CHAOS)

CHAOS is an experiential program that was piloted for grade 9 students in Whitehorse during the 2011 spring semester. It will be piloted for grade 10 students in the 2011 fall semester and grade 9 students in the spring 2012 semester. Through an integration of subject areas, students will focus on Yukon First Nations knowledge, traditions, skills, values, and beliefs. Students will have the opportunity to participate in extended hiking, biking, paddling, and trapping outdoor education trips.

CHAOS 9

English 9
Social Studies 9
Yukon Activity and Outdoor Education 9
Fine Arts 9

CHAOS 10

English First Peoples 10
Social Studies 10
Yukon Activity and Outdoor Education 10
Physical Education 10



*Jeremy Leamon and Jasmine Bill
CHAOS 9 2011*

CHAOS is open to all students in grade 9 and 10, and is located at Wood Street School in Whitehorse.

Old Crow Experiential Program

In December 2009, a contractor was hired by Vuntut Gwitchin Government and Yukon Education to research and become familiar with current experiential models of education and First Nation education and values. The contractor, together with the Working Committee, program planning and development of the Old Crow Experiential Program began in January 2010.⁴¹ The Old Crow Experiential Program is funded by Northern Strategy, and includes the following objectives: incorporating local resources into experiential education projects, facilitating community involvement with students, resource development, and fieldtrip inventory.⁴²

An annual Culture Camp is one of the components of the Old Crow Experiential Program. It is based on a three year rotation: Year 1- Traditions and Science, Year 2- Traditions, History and Geography, Year 3- Traditions, Arts and Trades. Schedules, teacher resource books, and student guide books are being developed for each year based on the grade 1-3, grade 4-6 and grade 7-9 groupings. Students will never repeat the same camp during their grade 1-9 school career, and activities will increase in depth and complexity as students get older.⁴¹

Local traditional teachers and Elders teach traditional knowledge, while Chief Zzeh Gittlit School teachers compliment these teachings with Western knowledge. Collaboration between traditional teachers, Elders, community members, Chief Zzeh Gittlit teachers and staff, and students is essential for the Culture Camp to be successful.⁴²



*Spring Culture Camp, 2010
Photographer Tracy Rispin*

During the spring of 2010, the Vuntut Gwitchin Government Education Department hosted Year 1 in the rotation for the Chief Zzeh Gittlit School students at Whitefish Lake. The focus was Traditions and Science. One of the highlights was trapping and skinning a muskrat, which students then dissected. This past spring's Culture Camp's focus was Traditions, History and Geography. Students earned paper money throughout Culture Camp, and at the end they were able to trade for goods at the Trading Post that was set up. The senior class worked together to build a rabbit fence and learn traditional Gwitchin place names. Next spring will complete the first rotation, and the focus will be Traditions, Arts and Trades.⁴¹

Champagne & Aishihik First Nations Southern Tutchone Bicultural Program

In 2008/2009, the Yukon Department of Education and the Champagne & Aishihik First Nations Government, along with the St. Elias School Council in Haines Junction, initiated a partnership to develop, implement and evaluate a pilot project: called the Champagne & Aishihik First Nations Southern Tutchone Bicultural Program at the St. Elias Community School. The purpose of this project is to increase and revitalize the Southern Tutchone language and culture. Along with a daily Southern Tutchone language component, the program is integrated into the overall structure and content of the English based classroom.



Champagne & Aishihik First Nations Southern Tutchone Bicultural Program, Kindergarten Class, 2009/2010 St. Elias Community School photo

DID YOU KNOW?

"Locally developed courses may constitute up to 20% of the educational program offered to any student in a semester or a school year" (Yukon Education Act).

Lessons include:

- Southern Tutchone stories adapted from recordings with Southern Tutchone Elders and/or from existing compilations and published stories.
- Animal habitat, behaviour and physical characteristics, and human interactions with local animals through hunting and trapping based on Southern Tutchone traditional ecological knowledge and the traditional seasonal round.
- Local Southern Tutchone knowledge about weather and seasons, and changes in nature.
- Clan, family and social relations that teach Southern Tutchone traditional social values and interactions.

During the 2009/2010 school year, the Kindergarten project was piloted. The Grade 1 project was piloted in the 2010/2011 school year, and the Grade 2/3 will be piloted in this coming school year.

Yukon First Nations Studies 12 (YFNS 12)

The Department of Education and Yukon First Nations are collaborating to develop a course called Yukon First Nations Studies 12. This course is being adapted from the B.C. First Nations Studies 12 course. It focuses on the diversity, depth, and integrity of the cultures of the Yukon's First Nations peoples. In emphasizing the languages, cultures and histories of Yukon First Nations people, the course addresses an important part of the history of the Yukon. Students will acquire knowledge about First Nations people's relationship with the land, traditional settlement patterns, and land stewardship, as well as traditional education practices and learning processes. They will study the impacts of contact, religion and colonialism on the social structures, economies and education of Yukon First Nations, and investigate the resistance of First Nations people to colonialism. Students will also have the opportunity to gain a greater understanding of contemporary negotiations and agreements pertaining to First Nations' self-determination.

Did You Know?

Yukon First Nations Studies 12 will be one of three courses available to students to complete the Social Studies 11 graduation program requirement.

COUNCIL OF YUKON FIRST NATIONS (CYFN)

The Council of Yukon First Nations was formed as the Council for Yukon Indians in 1973 to represent Yukon First Nations in land claims negotiations. In 1995, the organization changed its name to the Council of Yukon First Nations. CYFN is the central political body for the First Nations people of the Yukon.

CYFN has an Education Technician who provides advice and recommendations about educational matters affecting member Yukon First Nations.

The mandate of the Education Technician is to advocate for the promotion of Yukon First Nations-based education approaches and communicate First Nations educational needs to governments. The Education Technician also provides support for member First Nations to participate in various processes and share information. The Education Technician works closely with the Chief designated to represent education on behalf of CYFN.

Contact information for the Education Technician:
Kluane Adamek
2166- 2nd Avenue
Whitehorse, YT, Y1A 4P1
Phone: (867) 393-9243
Fax: (867) 668-6577
E-mail: kluane.adamek@cyfn.net
Website: <http://www.cyfn.ca>

Student Mentorship Program (SMP)



Kathryn Porter (mentor) and
Adrienne Dewhurst (mentee),
CYFN photo

The Council of Yukon First Nations has completed its first year of the Student Mentorship Program. "The SMP is centered on senior First Nation students (Grade 11 & 12) mentoring younger First Nation students who are transitioning from a rural community to an urban setting." A number of activities were organized throughout the year, including bowling, pool, movies and traditional cooking, dancing and singing. Canada Games Centre passes were also provided. Through this program, mentors were able to build leadership skills, while mentees were able to build a relationship with an older student who familiarized them with high school life in Whitehorse.⁴⁶

*"The program was great,
I would totally recommend it!"*

*"It's fun, and there's always
something to do!"*

Daniel Kerr (mentee) and
Tanner Coyne (mentor),
CYFN photo



Self-Government Secretariat

Contact information for the Director
of the Self-Government Secretariat:
Sandra Jack
Phone: (867) 393-9242
Fax: (867) 668-6577
E-mail: sandra.jack@cyfn.ca

The Self-Governing First Nations agreed to establish a Secretariat in order to maintain a close working connection. The Secretariat is responsible for coordinating communications between Self-Governing First Nations leadership, governance organizations and negotiating tables. This allows for better sharing of information, sharing resources, collective problem solving and common political and legal strategies.

Principles of Learning English First Peoples

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

Learning is holistic, reflexive, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).

Learning involves recognizing the consequences of one's actions.

Learning involves generational roles and responsibilities.

Learning recognizes the role of indigenous knowledge.

Learning is embedded in memory, history, and story.

Learning involves patience and time.

Learning requires exploration of one's identity.

Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.

RESOURCES DEVELOPED BY THE BC MINISTRY OF EDUCATION

English 12 First Peoples (EFP 12)

The First Nations Education Steering Committee in BC has developed an academically rigorous English 12 course that focuses on the experiences, values, beliefs and lived realities of First Peoples through various forms of text—including oral story, speech, poetry, dramatic work, dance, song, film and prose. EFP 12 provides opportunities for First Nations students to see themselves and their realities reflected in the curriculum. It includes distinctive genres of First Nations expression, such as creation stories, storytelling, and trickster/transformer stories. EFP 12 is the academic equivalent of English 12.

"The introduction of English 10 First Peoples and English 11 First Peoples is another important step towards a more respectful and inclusive curriculum."

EFP 10, 11 and 12 have been implemented in BC A Yukon literature review and Yukon adaptations are still needed.

*Tyrone McNeil,
First Nations Education
Steering Committee President*

First Nations Education Steering Committee (FNESC)

The First Nations Education Steering Committee's mandate is to "facilitate discussion about education matters affecting First Nations in BC by disseminating information and soliciting input from First Nations."⁴⁴ In the area of education, FNESC liaises with the government, facilitates communication, coordinates information sharing, conducts research, provides administrative and technical support, and acts as a forum for a united First Nations voice on an ongoing basis.⁴⁴

A number of resources and current information is available on FNESC's website— <http://www.fnesc.ca/>.

IMPORTANT RESOURCES AT THE NATIONAL LEVEL

Assembly of First Nations (AFN)

As an advocacy organization, the Assembly of First Nations works at the national level to promote issues affecting First Nations across Canada. AFN represents over 630 First Nation communities on issues concerning "Aboriginal and Treaty Rights, Economic Development, Education, Languages and Literacy, Health, Housing, Social Development, Justice, Taxation, Land Claims, Environment, and a whole array of issues that are of common concern which arise from time to time."⁴³

A number of links to current issues affecting First Nations people across Canada are available through AFN's website—
<http://www.afn.ca/>.

Western and Northern Canadian Protocol:

The Western and Northern Canadian Protocol (WNCP) developed a support document for Aboriginal language curriculum developers within the western provinces and three territories. Their mandate is to support common strategies that meet the needs of First Nations, Métis, and Inuit learners within the WNCP jurisdictions. They assist Aboriginal educators who wish to develop curricula, learning resources, or strategies dealing with Aboriginal cultures and languages.

This document will continue to be implemented in Yukon schools on a gradual basis.

The First Nations, Métis and Inuit (FNMI) Directors of Education, known as the WNCP Aboriginal Education Group, meet four times each year to create shared processes, tools and protocols that will meet the educational and cultural needs of Aboriginal students. The purpose is to work together with common priorities to promote and support improved outcomes for FNMI students in the Western and northern jurisdictions. They also recommend projects for WNCP jurisdictions; monitor, develop and review proposals, charters and work plans; provide guidance, support and recommendations to working groups; and make recommendations to the ADM Steering Committee and other director groups.⁴⁵

Refer to <http://www.wncp.ca> for an in-depth look.

*Red currants,
mossberries,
cranberries &
blueberries*



4. PROGRAMS AND SUPPORTS

ELDER IN THE SCHOOL PROGRAM (EIS)

The EIS program ensures that Elders are an integral part of the school's overall Cultural Inclusion Plan, and the program also provides Elders with the opportunity to share their cultural experiences, knowledge, skills and perspectives with the school staff and the student population. The definition of an Elder is determined by the First Nation. Many First Nations have Elders and younger First Nations resource people who work together. The funding can be used for honoraria for many traditional teachers throughout the year or for salaries for one or more traditional teachers.

Through the EIS program:

- Teachers are able to connect the curriculum areas with valid and authentic cultural information/activities;
- The school is provided with a cultural and language resource person who is able to confirm and model respectful protocol in meetings, assemblies and cultural activities;
- The students experience firsthand the role of a First Nations Elder as an advisor, counselor, cultural expert, mentor, and traditional teacher;
- The school administration, teachers, students and parents experience the presence of a First Nations Elder throughout the school.

CULTURAL INCLUSION PROGRAM

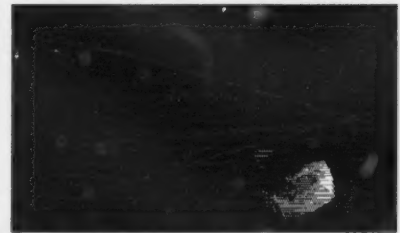
Funding is available to Yukon schools to develop and implement cultural activities, projects and programs. The primary focus has been First Nations activities such as carving, beading, drum making and culture camps. The school, school council, and First Nation work together on these initiatives.

The school principal or cultural committee can provide information about obtaining funds for this program. Each school receives a base amount of \$5,000 and an additional \$25 per student (based on the previous year's enrollment).

Past projects have included carving, moccasin making, beadwork, bison hunts, canoe-building and cultural project materials for classrooms and culture camps. For more information, contact the FNPP Director, Education Support Worker (ESW), Community Education Liaison Coordinator (CELC), Education Outreach Coordinator (EOC), school principal or the Central Education Support Worker (CESW).

HOME TUTOR PROGRAM

In partnership with local First Nations and local schools, the Home Tutor Program provides after-school tutoring for students in their homes, First Nation office, or school. For further information please contact the Director of Programs and Services at (867) 667-8238.



Elder Nakhela, Hazel Bunbury, Ta'an Kwäch'an Council, with Grade 5 students from Hidden Valley School

FOR YOUR INFORMATION

Remember that it is important to have a gender balance. Try to invite both male and female Elders into your classroom.

FOR YOUR INFORMATION

In order to apply for Elder in the School, Cultural Inclusion and Community Orientation funding, a school and First Nation has to form a Cultural Inclusion Committee and collaborate in a joint application to FNPP. For more information contact Ruby at FNPP at 456-6752.

COMMUNITY ORIENTATIONS

This initiative assists schools with community-based orientations, which provide teachers, principals and school council members with a better understanding of Yukon First Nations culture, history and language.

Each rural school is required to fund at least three different cultural activities that bring together school staff, school council and First Nations. In the past activities have included professional development for school staff on land claims and First Nations government, demonstrations on First Nations local resources, visits to a traditional site, and community dinners. Rural schools can obtain up to \$1,500 which can be used to hire an assistant, purchase materials, provide a meal, subsidize transportation costs, and pay honoraria to Elders.

For community orientations it is important to get out of the school and get to know the community. Involving the First Nation is essential. Some promising practices include: a fieldtrip to a significant traditional place; a cultural treasure hunt involving teachers, students and the community; a chance for teachers and the community to share their stories about where they are from; a drive or walk through the community; a tour and talk about the First Nation's governance; and an opportunity for residential school survivors to share their experiences and stories about residential school.



*Yukon First Nations Day, New Teacher Orientation, 2010,
Tagish Nation Dancers & new teachers*

ORIENTATION FOR NEW TEACHERS TO THE YUKON

This annual three-day event is co-hosted by the Department of Education and a local Yukon First Nation or First Nations. The orientation is designed to provide newly-hired teachers with an introduction to Yukon First Nations culture and languages, and help them develop strong, lasting and meaningful relationships with First Nations. One day is dedicated to learning about the local First Nations culture, history and language, while the other two days are spent familiarizing teachers with the department's central staff and administrative matters. To date, Ta'an Kwäch'än Council,

Teslin Tlingit Council, Carcross/Tagish First Nation, Little Salmon/Carmacks First Nation and Champagne & Aishihik First Nations have hosted these orientations.

COMMUNITY EDUCATION LIAISON COORDINATOR (CELC), EDUCATION SUPPORT WORKER (ESW), AND EDUCATION OUTREACH COORDINATOR (EOC)

CELCs, ESWs or EOCs are often a teacher's first contact with the First Nations community. They are an integral part of the school community and provide a link between the school and the community (see the list of CELCs, ESWs, and EOCs on page 62). CELCs, ESWs and EOCs provide several services:

- support First Nations students, parents and teachers;
- provide counseling or referrals for First Nations students and/or parents;
- assist with planning and securing resource people within the community for lesson and unit plans;
- provide guidance pertaining to First Nations curriculum content;
- plan and provide workshops and training related to cultural relevancy; and
- act as a liaison between the school and the community.

WHAT CAN YOU DO?

*Upon arrival at a school,
introduce yourself to the
CELC, ESW or EOC
and the First Nations
language teacher.*

5. YUKON FIRST NATIONS LANGUAGE RESOURCES

YUKON LANGUAGE PROGRAMS IN YUKON SCHOOLS

In Part 5 of the Education Act, the Government of Yukon requires that First Nations languages be taught in Yukon schools. With the exception of Tagish, all of the Yukon First Nations languages are being taught as second-language programs in 20 Yukon schools.

Language	Community	School
Gwich'in	Old Crow Whitehorse	Chief Zzeh Gittlit School E.H. Collins Secondary School
Northern Tutchone	Carmacks Mayo Pelly Crossing	Tantalus School J.V. Clark School Eliza Van Bibber School
Kaska	Ross River Watson Lake	Ross River School Johnson Elementary School Watson Lake Secondary
Tlingit	Carcross Teslin	Ghùch Tlà Community School Teslin Elementary School
Southern Tutchone	Destruction Bay Haines Junction Whitehorse	Kluane Lake School St. Elias Community School Elijah Smith Elementary School Selkirk Street Elementary School Takhini Elementary School Whitehorse Elementary School E.H. Collins Secondary School Porter Creek Secondary School
Upper Tanana	Beaver Creek	Nelna Bessie John School
Hän	Dawson City	Robert Service School

TRAINING FOR LANGUAGE TEACHERS

The Yukon Department of Education provides funding to support six First Nations language teacher trainees each year. The training program is developed and designed through a partnership initiative involving Yukon Native Language Centre, Council of Yukon First Nations, First Nation Programs and Partnerships and the Yukon First Nation Education Advisory Committee. The program's goal is to address the need for a new generation of language teachers who can speak their First Nation language fluently and who have all the tools needed to successfully deliver First Nations language programs in Yukon schools.

YUKON NATIVE LANGUAGE CENTRE (YNLC)

The Yukon Native Language Centre is a training and research facility that provides a range of linguistic and educational services to Yukon First Nations and the general public, including language teacher training, curriculum development for languages, and language preservation. The Department of Education enters into a transfer payment agreement with the Council of Yukon First Nations for the operational costs of the YNLC. The Department of Education funds the YNLC, while the Council of Yukon First Nations administers the project. YNLC maintains a web site with information on Yukon First Nations languages, school teaching programs, teacher training, and materials and publications. More information can be found at www.ynlc.ca.

YNLC staff have developed a widely used curriculum guide: *Teaching Yukon Native Languages*, as well as various classroom and reference materials for preschool to adult levels.

6. ORGANIZATIONS AND COMMITTEES

YUKON FIRST NATIONS EDUCATION ADVISORY COMMITTEE (YFN EAC)

The Yukon First Nations Education Advisory Committee provides technical guidance, support and recommendations related to Yukon First Nations education to the Department of Education's Public Schools Branch. The committee also ensures that Elders' perspectives and knowledge are incorporated into the programs of the Public Schools Branch.

The committee provides a regular forum for First Nations to have input on the Yukon's education system. It also allows the Department of Education to better align its work with Yukon First Nations goals and objectives.

YFNEAC reports to the Department of Education, CYFN leadership and Yukon First Nations communities through presentations at local and regional meetings. The committee is scheduled to meet four times a year. Membership is open to the 14 Yukon First Nations, and also includes an Elder and a First Nations co-chair. Representatives from the Department of Education participate as technicians and observers.

The YFNEAC currently has 16 members:

Co-chairs:	Peter Johnston, Teslin Tlingit Council Christie Whitley, Assistant Deputy Minister, Department of Education
Elder:	Elder Lizzie Hall, Northern Tutchone, Selkirk First Nation
Alternate Elder:	Elder Paul Birckel, Southern Tutchone, Champagne & Aishihik First Nations

First Nation	Representative	Alternative
Carcross/Tagish First Nation	Cully Robinson	Robin Lord
Champagne & Aishihik First Nations	Shandell McCarthy	Not currently filled
First Nation of Na-cho Nyak Dun	Roberta Hager	Sharon Peter
Kluane First Nation	Tosh Southwick	Kluane Adamek
Kwanlin Dun First Nation	Art Stephenson	Therese Lindsay
Liard First Nation	Sam Donnessey	Dorothy Magun
Little Salmon/Carmacks First Nation	Elizabeth Hawkins	Ruth Blackjack
Ross River Dena Council	Not currently filled	Elizabeth Shorty
Selkirk First Nation	Cindy McGinty	Dorothy Edwards
Ta'an Kwäch'än Council	Nicole Smith	Annie Bernard
Teslin Tlingit Council	Robin Smarch	Lenora Minet
Tr'ondëk Hwëch'in	Jim Complak	Melanie Bennett
Vuntut Gwitchin First Nation	Tracy Rispin	Kim Rumley
White River First Nation	Sid Vander Meer Jr.	Not currently filled

Some of YFNEAC's guiding principles are:

- Building and maintaining strong relationships with partners and communities;
- Respecting First Nations cultural and linguistic diversity;
- Recognizing that education is lifelong learning;
- Involving the community in education;
- Reflecting traditional knowledge, cultural practices, histories and languages;
- Encouraging and supporting teamwork, innovation, and leadership; and
- Respecting Elders and their knowledge as being foremost in and integral to the transmission of language and culture.

YUKON FIRST NATION CURRICULUM WORKING GROUP (YFN CWG)

Appointed by YFNEAC, this advisory committee reviews all curriculum materials and resources to ensure that they reflect Yukon First Nations cultures, histories and perspectives. The Curriculum Working Group, which was established in 2005, has a representative from each of the eight Yukon First Nations languages and an Elder.

Language	Representative	Alternate
Gwich'in	Garry Njootli	Not currently filled
Thingit	Elder Sam Johnston	Elder Emma Sam
Hän	Georgette McLeod	Madeline de Repentigny
Upper Tanana	David Johnny, Sr.	Doris John
Southern Tutchone	Elder Paul Birckel	Elder Hazel Bunbury
Northern Tutchone	Elder Lizzie Hall	Ruth Blackjack
Kaska	Elder Dorothy Smith	David Dickson
Tagish	Georgianna Low	Elder Ida Calmegane

NORTHWIND BOOKS WORKING GROUP

Appointed by YFNEAC, this group is comprised of classroom teachers, reading recovery specialists, an Elder and a representative of CYFN. Technical support is provided by the Public Schools Primary Coordinator and the FNPP Cultural Consultant. See page 26 for more information on the NorthWind book series.

Committee members and affiliations:

- Elder Pearl Keenan, Teslin Thingit Council
- Rosemary Popadyne, Teacher, J.V. Clark School
- Patti Tetlich, Reading Recovery®, Chief Zzeh Gittlit School
- Fran Etzel, Teacher/Vice-Principal, Ross River School
- Diana Knopp, Teacher, Elijah Smith Elementary School
- Aileen McCorkell, Reading level advisor, Department of Education
- Jeanette McCrie, Editing and production, Coordinator of Primary Programs
- Sharon Shadow, Editing and production, Cultural Inclusion Consultant



CHAMPAGNE & AISHIHIK FIRST NATIONS BICULTURAL PROGRAM WORKING GROUP

The working group meets on a monthly basis for intensive 2-3 day long sessions. During these sessions, the overall structure and content of the program and curriculum is discussed and Southern Tutchone language and cultural information is recorded.

This curriculum working group is comprised of:

- Elder Frances Joe, Champagne & Aishihik First Nations, fluent Southern Tutchone speaker
- Elder Agnes MacDonald, Champagne & Aishihik First Nations, fluent Southern Tutchone speaker
- Elder Rosalie Washington, Champagne & Aishihik First Nations, fluent Southern Tutchone speaker
- Elder James Smith, Champagne & Aishihik First Nations, fluent Southern Tutchone speaker
- Lorraine Allen, Champagne & Aishihik First Nations, Language Consultant, fluent Southern Tutchone speaker
- Colleen Joe-Titus, Champagne & Aishihik First Nations, Curriculum Coordinator, Department of Education

*Champagne and Aishihik First Nations Elders in the
Bicultural Program Curriculum Working Group
(T-B)*

*Ts'ákw 'áymq (Elder Agnes MacDonald),
Kusckatin (Elder Frances Joe),
K'aythaya (Elder Rosalie Washington),
Ch'adāghu (Elder James Smith).*

- Sharon Shadow, Champagne & Aishihik First Nations, Department of Education
- Mary Cardinal-Collins, Cree, Curriculum Consultant

FIRST NATION EDUCATION COMMISSION (FNEC)

The First Nation Education Commission is in the process of being re-established. The Commission is an independent body established to be a strong voice for Yukon First Nations on all matters relating to First Nations educational issues, including language, culture and heritage. FNEC will advocate for the protection of education rights and advancement of First Nations' jurisdiction over Yukon First Nations education. FNEC will work towards promoting and strengthening partnerships, programs and services for the advancement of Education, with the intent of increasing Yukon First Nation student success.

There will be representation from all fourteen Yukon First Nations, and the Council of Yukon First Nations' education staff will provide administrative support.⁴⁷

*FNEC will be a
strong voice for
First Nations
on life long
educational
issues.*

7. PUBLIC SCHOOLS BRANCH **DEPARTMENT OF EDUCATION**

FIRST NATIONS PROGRAMS AND PARTNERSHIPS UNIT (FNPP)

The First Nations Programs and Partnerships Unit was created by the Public Schools Branch of the Department of Education in August 2006. FNPP is dedicated to four goals: building productive relationships with First Nations communities; increasing the amount of First Nations perspectives in Yukon schools; improving the academic results of First Nations students in the K-12 system; and providing support to and enhancing First Nations' efforts to revitalize their languages. This must be accomplished through meaningful and productive working relationships with Yukon First Nations governments and CYFN.

The unit has several main responsibilities:

- First Nations education programs in Yukon schools;
- First Nations language programs in Yukon schools;
- development of First Nations curriculum and resource materials;
- development and maintenance of partnerships with all stakeholders involved in First Nations education issues;
- professional development for teachers on First Nations education; and
- coordination of the Yukon First Nations Education Advisory Committee and any delegated working groups.

FNPP supports and encourages ongoing partnerships with individual First Nations governments and with the Yukon Chiefs Committee on Education (YCCOE). The unit works closely with the Yukon First Nations Education Advisory Committee and attends meetings of the YCCOE and the Council of Yukon First Nations.

The unit's other initiatives include continued development of the First Nation Studies 12 course and text; evaluating the Grade 5 modules on traditional governance, clan systems, languages and citizenship; piloting the Champagne & Aishihik First Nations Bicultural program; CHAOS 9 and CHAOS 10; continued development of NorthWind books; and ongoing professional development in First Nations languages. The goal is to develop effective tools that will better equip educators for teaching First Nations students and working in First Nations communities. Other priorities include strengthening existing relationships with First Nations governments and education officials; maintaining and developing meaningful and productive partnerships; and selecting relevant First Nations teaching resources.

Contact Information:

Address: First Nation Programs and Partnerships Unit
1000 Lewes Boulevard
Whitehorse, YT
Y1A 3H9

Address: Department of Education E-1
Government of Yukon
Box 2703
Whitehorse, YT
Y1A 2C6

Phone: (867) 456-6752

Fax: (867) 456-6766

Website: www.yesnet.yk.ca/firstnations/curriculum.html

Who We Are

Name: *To be filled*

Director of First Nations Programs and Partnerships Unit

phone: (867) 393-6905 e-mail: @gov.yk.ca

- provides leadership to professional and support staff for First Nations education programming
- strengthens and maintains partnership plans and initiatives with Yukon First Nations and with other stakeholders
- coordinates First Nations education initiatives with the goals and needs of First Nations and other stakeholders
- represents the Department of Education's Public Schools Branch for Aboriginal Education at the territorial and national levels
- administers cultural inclusion programs with public schools and First Nations governments

Traditional Name: *Khàshdàxh Tlà*

English Name: *Ruby Grant*

First Nation: *Teslin Tlingit Council*

First Nations Programs and Partnerships Unit Administrative Assistant

phone: (867) 456-6752 e-mail: Ruby.Grant@gov.yk.ca

- organizes travel and meetings for staff and committee members
- assists in the preparation of contracts
- carries out administrative duties
- handles and directs inquiries from First Nations and the public
- processes Cultural Inclusion, Community Based Orientation and Elder in the School applications

Traditional Name: *Gah*

English Name: *Janet McDonald*

First Nation: *Liard First Nation*

First Nations Partnerships Coordinator

phone: (867) 667-8479 e-mail: Janet.Mcdonald@gov.yk.ca

- coordinates, facilitates and participates in consultations with Yukon First Nations governments and stakeholders on educational concerns
- coordinates the Yukon First Nations Education Advisory Committee
- liaises with First Nations, schools, and the Department of Education to develop and maintain effective working relationships
- provides information and gives presentations on issues, concerns, and educational initiatives for Yukon First Nations students
- coordinates CHAOS 9, CHAOS 10 and Old Crow Experiential Programs

Traditional Name: *LaSänmq*

English Name: *Sharon Shadow*

First Nation: *Champagne & Aishihik First Nations*

First Nations Cultural Inclusion Consultant

phone: (867) 667-5931 e-mail: Sharon.Shadow@gov.yk.ca

- coordinates the development of the NorthWind Books Series
- arranges purchases for the learning resource collection
- attends and presents at career fairs, professional development and culture days/camps
- supports locally developed curriculum projects
- provides technical support for the Bicultural Program
- provides administration support to Yukon First Nations Language Proficiency Certificate Program

Name: *Shereen Hill*
First Nation: *First Nation of Na-Cho Nyak Dun*

First Nations Curriculum Coordinator

phone: (867) 667-8179 e-mail: Shereen.Hill@gov.yk.ca

- coordinates quarterly meetings of the Curriculum Working Group
- coordinates curriculum projects
- collaborates with First Nations education directors and Public Schools Branch curriculum consultants
- coordinates contractors for curriculum and resource projects
- provides community updates
- attends meetings of and provides updates to the Yukon First Nations Education Advisory Committee
- facilitates and organizes the annual orientation for new teachers
- collaborates with other jurisdictions

Traditional Name: *Shānlāya*

English Name: *Colleen Joe-Titus*

First Nation: *Champagne & Aishihik First Nations*

First Nations Curriculum Coordinator, CAFN Bicultural Program

phone: (867) 456-5592 e-mail: Colleen.Joe-Titus@yesnet.yk.ca

- liaises, collaborates and communicates with the Curriculum Working Group, Technical Working Group, Program Teachers, Contractors, and the Champagne & Aishihik First Nations
- coordinates and administers meetings with the Curriculum Working Group
- coordinates the development, implementation and evaluation of the Kindergarten to Grade 2 curriculum and resource materials

Traditional Name: *Daanjì*

English Name: *Daniel Tlen*

First Nation: *Kluane First Nation*

First Nations Languages Program and Curriculum Consultant

phone: (867) 456-6734 e-mail: Daniel.Tlen@gov.yk.ca

- provides technical support for First Nations language programs in Yukon schools
- provides direct support to First Nations language teachers
- assists with the Yukon First Nations language teacher trainee program
- finds and creates resources for school language programs
- assists Yukon First Nations with curriculum development initiatives

Name: *Jim Boyde*

First Nations Experiential Education Coordinator

phone: (867) 667-8564 e-mail: Jim.Boyde@gov.yk.ca

- advises on pilot project, CHAOS 9/10
- advises on policy related field trips, including culture camps
- builds teachers' leadership capacity
- advises on risk management, terrain and venues, and equipment

Name: *Danielle Sheldon*

First Nation: *Teslin Tlingit Council*

First Nations Project Coordinator

phone: (867) 456-6752 e-mail: Danielle.Sheldon@gov.yk.ca

- leads the development of an FNPP central filing system
- leads the development of funding accountability measures
- represents FNPP in discussions with the Carcross/Tagish First Nation and Tr'ondëk Hwëch'in regarding the development of a student assessment project with other departmental representatives
- coordinates the development of the student assessment and community projects with the Carcross/Tagish First Nation and Tr'ondëk Hwëch'in once discussions are finalized

INDEPENDENT LEARNING CENTRE (ILC)

The Independent Learning Centre provides a self paced, one-on-one teacher assistance program for students who require more flexibility than the traditional high school models offer in order to succeed. The program is open to youth ages 15-21, who are not attending school. Along with the core grade 9-12 courses (both regular and modified), a number of electives are offered, including: Foods, Psychology, Civic Studies, Geography, Law and First Nations Studies. The ILC also offers a number of programs, such as: Hair Care, Carving, Outdoor Education, Work Experience, Textiles and Guitar.⁴⁸

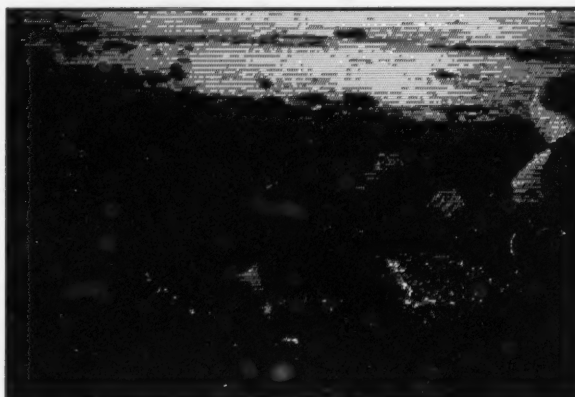
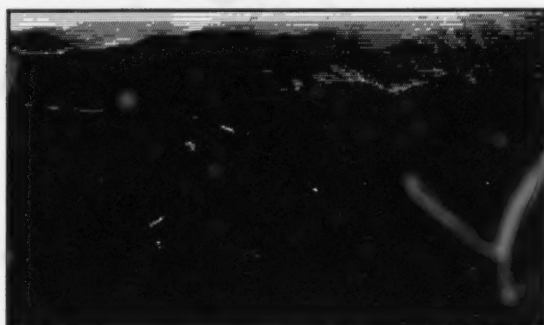
More information is available at: http://www.yesnet.yk.ca/schools/individual_ilc/

First Nation Curriculum and Student Integration Support

Based out of the ILC is the First Nation Curriculum and Student Integration Support Teacher. The Support teacher is an important resource person available to all schools in the Yukon. With knowledge of Yukon First Nations' history, culture, values and worldviews, the Support Teacher provides a positive and collaborative service related to inclusive and experiential education.

Contact Information:

Support Teacher:	Pat Joe
Address:	407 Black Street Whitehorse, Yukon Y1A 2N2
Phone:	(867) 667-8288
Fax:	(867) 393-6929
E-mail:	pat.joe@yesnet.yk.ca



Independent Learning Centre photos

8. COMMUNITIES

FIRST NATION: CARCROSS/TAGISH FIRST NATION (CTFN)
COMMUNITY: CARCROSS AND TAGISH
SCHOOL: GHUCH TLÂ COMMUNITY SCHOOL

Important Community Contacts:

Education Outreach Coordinator:

Robin Lord
 Phone: (867) 821-4251
 Fax: (867) 821-4802
 robin.lord@ctfn.ca

Director of Capacity Development:

Cully Robinson
 Phone: (867) 821-8223
 Fax: (867) 821-8214
 cully.robinson@ctfn.ca

Heritage Director:

Sascha Weber
 Phone: (867) 821-8242
 Fax: (867) 821-3903
 sascha.weber@ctfn.ca

First Nation Contact Info:

Address: PO Box 130 Phone: (867) 821-4251
 Carcross, YT Fax: (867) 821-4802
 Y0B 1B0
 Website: www.ctfn.ca

Total Community Population: ~435

CTFN Population: ~600

First Nations Languages: Tagish, Inland Tlingit

The Carcross/Tagish people have both Tlingit and Tagish ancestry.⁹ The name Carcross/Tagish reflects the two communities that are now the home bases of the people.⁹ Tagish was a place where people gathered to trade and hold celebrations in the 19th century.⁹ In Tagish, the place name for this area refers to the sound the river ice makes in the spring as it is breaking-up.¹⁰ Carcross is where the majority of the people lived during that last century and continue to live today.⁹ In Tagish, the name for this place is *Todezane* and in Tlingit, the name is *Natase Hin*.¹⁰ As intermarriages between the Tagish people and the Tlingit people became increasingly common, Tlingit gradually became the primary language thus replacing Tagish.⁹

Locally Developed Curriculum

The Carcross/Tagish First Nation launched its Constitution of Carcross Tagish First Nation Curriculum in 2008. The learning outcomes for this locally developed curriculum include topics such as: "stories, land, clan roles and responsibilities, clan origins, clan membership, ceremonies [and] rituals and symbols." The curriculum covers kindergarten to grade 9 and focuses on the self, community and nation. It is constantly evolving, as it "is recognized as a working and living document." Teachers and community members continuously work together to develop resources and ensure all the needs of the students are being met.¹¹

The *Ya Dak Du Hidi* Daycare also has locally developed curriculum that focuses on Carcross/Tagish First Nation's values and virtues. They have a Tlingit dancing and drumming group that performs at local celebrations. Two Elders help three times a week to teach the Tlingit language. This daycare program helps to strengthen identity, culture and language, which helps to build emotional competency at an early age.¹¹



*The First People's Performances/
Dakhká Khwáan Dancers, YTG photo*



*Carcross, Yukon
YTG photo*

FIRST NATION: CHAMPAGNE & AISHIHIK FIRST NATIONS (CAFN)
COMMUNITY: HAINES JUNCTION
SCHOOL: ST. ELIAS COMMUNITY SCHOOL

First Nation Contact Info:

Address:	Haines Junction	Whitehorse:
	1 Allen Place, PO Box 5310	Suite 100, 304 Jarvis St
	Haines Junction, YT	Whitehorse, YT
	Y0B 1L0	Y1A 2H2
Phone:	(867) 634-4200	(867) 456-6888
Fax:	(867) 634-2108	(867) 667-6202
Website:	www.cafn.ca	

Total Community Population: ~810

CAFN Population: ~1,200

First Nations Language:

Southern Tutchone

Champagne & Aishihik First Nations were named after historical settlements along the Dezadeash River and the headwaters of the Dezadeash and Alsek Rivers. The traditional territory of the Champagne & Aishihik First Nation is vast and covers 41,000 square kilometers, crossing the modern day borders into B.C.¹³

In 1993, Champagne & Aishihik First Nations were one of the first four Yukon First Nations to sign a Final Agreement with the Government of Canada and the Yukon Government. However, the land claim negotiations remain incomplete for the Champagne & Aishihik First Nations traditional territory on the BC side of the border.¹³

Traditionally Southern Tutchone people were located throughout a number of communities, including: Chu'ena Keyi (Hutchi), Äshèyi (Aishihik), Shāwshe-Neskatin (Dalton Post), Łu Ghā (Klukshu), Shadhāla (Champagne), Nakhū (Kusawa and Takhini), K'üà Mān (Kloo Lake), and Dakwākāda (Haines Junction).¹⁵

Important Community Contacts:

Education Support Worker:

Diane Benjamin

Phone: (867) 634-2231

Fax: (867) 634-2108

diane.benschatz@yesnet.yk.ca
 (Haines Junction)

Chantelle Bode

Phone: (867) 456-6888

Fax: (867) 667-6202

cbode@cafn.ca
 (Whitehorse)

Sandra Charlie

Phone: (867) 456-6888

Fax: (867) 667-6202

scharlie@cafn.ca
 (Whitehorse)

Director of Education:

Vera Owlchild (acting)

Phone: (867) 456-6884

Fax: (867) 667-6202

vowlchild@cafn.ca

Director of Heritage:

Lawrence Joe

Phone: (867) 456-6877

Fax: (867) 667-6202

ljoe@cafn.ca



*Kathleen Lake, Yukon
 Photographer
 Lauren Wallingham*



Shadhāla, Champagne, Yukon

Shadhāla, the Southern Tutchone name for Champagne, means “Little Sunny Mountain” or “Sunshine Mountain Camp.” The area is known for being a repeated camping spot among Southern Tutchone people and traders. When a trading post was established at Champagne, families from the nearby settlements of Shāwshe, Łu Ghā, and Chu’ena began gathering in this area to trade and share stories.¹⁵

Today, there are a few permanent residents, and many seasonal homes. It remains an important place for Champagne & Aishihik First Nations, and many Southern Tutchone gatherings are held here.¹⁵

The Champagne & Aishihik First Nations Dā Kų Cultural Centre is well underway, and is set to be complete by next spring.¹⁴

Vision: “Our Cultural Centre is a gathering place that recognizes and celebrates the cultural contributions and way of life of Champagne and Aishihik First Nations peoples—the places we come from, the traditions and languages we carry, and the arts we practice and perform. It is an environment creating lasting memories, where young people will learn the wisdom of our Elders, know our stories and legends, and assume responsibility to carry our values.”¹⁴



*Dā Kų
Cultural Centre
under construction,
July 2011*

This past school year, St. Elias Community School initiated Elders in the School Month. They hosted two Elders in the School Months, one in November and one in February/March. During the month, Elders came into the school in order to share their expertise and knowledge with students. Some activities included learning how to bead, snare a rabbit, make bannock, and build a traditional shelter. The months concluded with a community potluck lunch. The program was a huge success, and the school hopes to host three Elders in the School Months in the 2011/2012 school year.



*Łu Ghā Chua, Klukshu Creek
Photographer Lauren Wallingham*

Klukshu village is located on Klukshu Creek at the southern end of Klukshu Lake. The creek is a tributary of the Tatshenshini and Alsek River system. Klukshu is a seasonal salmon fishing village, and while there are not many salmon that come through anymore, it is still culturally important to Southern Tutchone people today. The Southern Tutchone name for Klukshu is Łu Ghā, which means “fishing place.”¹⁵

“Further back in time, a traditional story records how, long ago, a Wolf man named *Ākhjiyis* had discovered it, the creek and therefore the salmon resource belonged to him. However, *Ākhjiyis* killed his Crow brother-in-law. In compensation for this misdeed, ownership of the creek was transferred from the Wolf to the Crow people. Ownership in the *Dān* way doesn’t mean exclusive rights, but stewardship, taking care of the place so the resource would always be plentiful. The Crow people allow others to harvest salmon at Klukshu.”¹⁵

FIRST NATION: FIRST NATION OF NA-CHO NYAK DUN (NND)
COMMUNITY: MAYO
SCHOOL: J.V. CLARK SCHOOL

First Nation Contact Info:

Address: PO Box 220 Phone: (867) 996-2265
 Mayo, YT Fax: (867) 996-2267
 Y0B 1M0
 Website: www.nndfn.com

Total Community Population: ~420

NND Population: ~600

First Nations Language: Northern Tutchone

The Stewart River runs through the traditional territory of the Na-Cho Nyak Dun. In Northern Tutchone this river is called *Na Cho Nyak*, which means "Big River." The traditional territory of the Na-Cho Nyak Dun spreads across 162,456 square kilometers, and crosses into the Northwest Territories. The Na-Cho Nyak Dun have cultural connections with the Northern Tutchone people of the Selkirk First Nations and Little Salmon/Carmacks First Nations. Some Na-Cho Nyak Dun people are able to trace their ancestry back to the Gwitchin people to the north and the Mackenzie people to the east.¹⁶

The First Nation of Na-Cho Nyak Dun was one of the first four Yukon First Nations to sign a Final Agreement with the Government of Canada and the Yukon Government in 1993. The First Nation is currently implementing and working toward fully realizing this Final Agreement.¹⁶

Ethel Lake is known as *Ta Kwan Te Mun* in Northern Tutchone, which means "Fire Lake." *Ta Kwan Te Mun* continues to be culturally important to the people of Na-Cho Nyak Dun. Today, the First Nation has the Ethel Lake Outpost, which is a cultural place for Na-Cho Nyak Dun citizens. They hold retreats, cultural events, and fishing camps at the Outpost.¹⁷

Important Community Contacts:

Community Education Liaison Coordinator:

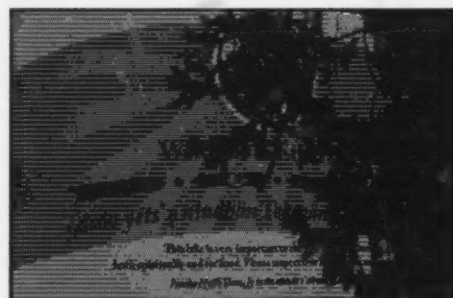
Joanne Buyck
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 Fax: (867) 996-2193
 cele@nndfn.com

Director of Education:

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Director of Heritage:

Joella Hogan
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 heritagemgr@nndfn.ca



*Ethel Lake
 Outpost Sign*



*Ta Kwan Te Mun, Ethel Lake, Yukon
 Photographer Lauren Wallingham*

Learning Together

This spring, Yukon College, JV Clark School, and the First Nation of Na-Cho Nyak Dun (Education and Heritage) coordinated a week long cultural event. There were a number of workshops, including:

- Paddle carving: Calvin Morberg, Jared Kane and Collin of Northern Cultural Expressions Society
- Drum making and teachings: John Reid and Elder Jimmy Lucas
- Vest making: Elder Dorothy Profeit and Melody Hutton
- Rattle making: Melody Hutton

The culture camp was filled with stories and laughs, as people visited and worked on their projects.

The week wrapped up with a celebration feast at the school to honor those who completed projects and the instructors. A drum group was formed, and they drummed out the carvers who proudly showed off their beautiful paddles. The vests were also displayed and the rattles were shaken around the room. Irene Johnny wrote a song for the drummers.

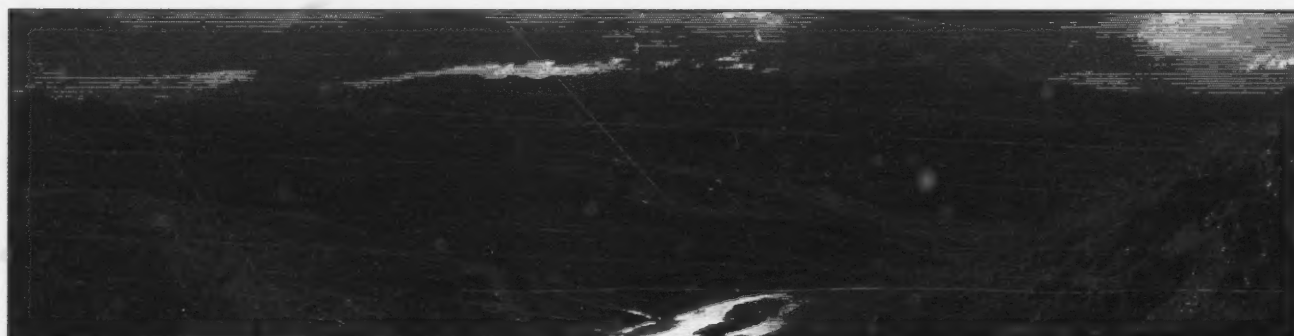
Learning and practicing our culture is an everyday activity. We need to keep our values and culture in our hearts. With events such as this, our culture becomes much stronger. Since this event, there has been talk about developing a curriculum focused on carving and traditional teachings, further workshops on regalia making, and a drum group.



*Joella Hogan and Julia Olsen
making vests
Na-Cho Nyak Dun photo*



*Elder Jimmy Lucas
Na-Cho Nyak Dun photo*



*Wind River, Peel Watershed, Yukon
Photographer Lauren Wallingham*

FIRST NATION: KLUANE FIRST NATION (KFN)
COMMUNITY: BURWASH LANDING
SCHOOL: KLUANE LAKE SCHOOL (IN DESTRUCTION BAY)

First Nation Contact Info:

Address PO Box 20 Phone (867) 841-4274
 Burwash Landing, YT Fax (867) 841-5900
 Y0B 1V0
 Website www.kfn.ca

Total Community Population: ~100

KFN Population: ~250

First Nations Language: Southern Tutchone

Many of the *Lù'àn Män Ku Dän*, the Kluane Lake People, can trace their ancestry back to the Tlingit, Upper Tanana and Northern Tutchone; however, the majority of the people today identify themselves as Southern Tutchone. The traditional territory of the *Lù'àn Män Ku Dän* reaches from the Ruby and Nisling mountain ranges in the northeast to the St. Elias Mountains in the southwest.¹⁹

The Kluane First Nation signed their Final Agreement with the Government of Canada and the Yukon Government on October 18, 2003. One of the smallest First Nations in the Yukon, Kluane First Nation is now in the beginning stages of implementing their agreement.¹⁹



Students from
Kluane Lake School

The Kluane Lake School and the Nelna Bessie John School have created a partnership in order to host an annual Spring Camp out at Pickhandle Lake. This camp has become an important traditional and cultural event for the students, and the Kluane Lake First Nation and White River First Nation.

*Pickhandle Lakes Habitat Protection Area,
Photographer Michelle Sicotte*



Important Community Contacts:

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Heritage Manager:

To be filled
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 Fax: (867) 841-5506
 @kfn.ca

The Pickhandle Lakes Habitat Protection Area falls within the traditional territories of the Kluane First Nation and the White River First Nation. It is an important wetland complex for waterfowl staging, nesting and moulting. Work is currently underway to designate this area as a Habitat Protection Area under the *Yukon Wildlife Act*.⁴⁹

FIRST NATION: KWANLIN DŪN FIRST NATION (KDFN)

COMMUNITY: WHITEHORSE

Important Community Contacts:

Community Education Liaison Coordinator:

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(Elijah Smith Elementary)

Evelyn Troy
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(Porter Creek Secondary)

Director of Education:

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Director of Heritage, Lands and Resources:

Tom Beaudoin
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First Nation Contact Info:

Address: 35 McIntyre Drive Phone: (867) 633-7800
Whitehorse, YT Fax: (867) 668-5057
Y1A 5A5
Website: www.kwanlindun.com

Total Community Population: ~24,150

KDFN Population: ~950

First Nations Language: Southern Tutchone

In Southern Tutchone the waterway (that in English is known as Miles Canyon) through to the Whitehorse Rapids is called *Kwanlin*, meaning "running water through canyon." Members of the Kwanlin Dun First Nation include Southern Tutchone, Tagish and Tlingit people.²⁰



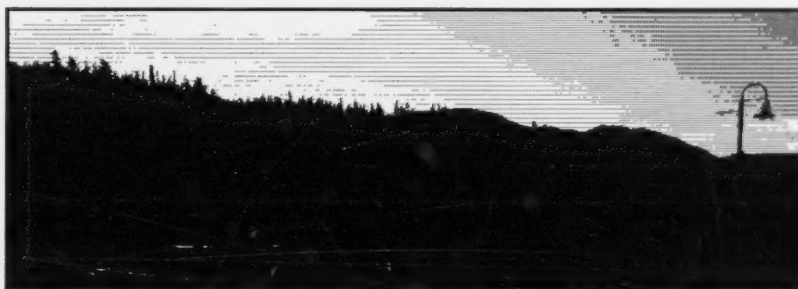
*Miles Canyon, Yukon
Photographer Sam Wallingham*

Kwanlin Dūn First Nation is currently building a Cultural Centre on the traditional banks of Tahgàh Chō, the Yukon River.

Our Vision: "To revive, preserve, and demonstrate our language, practices, values, and traditional way of life for the benefit of our people and to share our culture with other First Nations and the public-at-large from around the World."

The Cultural Centre is set to open in 2012.

In April 2005, the Kwanlin Dun First Nation's Final Agreement came into effect, after decades of negotiating with the Government of Canada and the Yukon Government.²⁰



Kwanlin Dūn Cultural Centre

FIRST NATION: LIARD FIRST NATION (LFN)
COMMUNITY: WATSON LAKE
SCHOOL: JOHNSON ELEMENTARY SCHOOL
WATSON LAKE SECONDARY SCHOOL

First Nation Contact Info:

Address: PO Box 328, Campbell Highway Phone: (867) 536-5200
 Watson Lake, YT Fax: (867) 536-2332
 Y0A 1C0

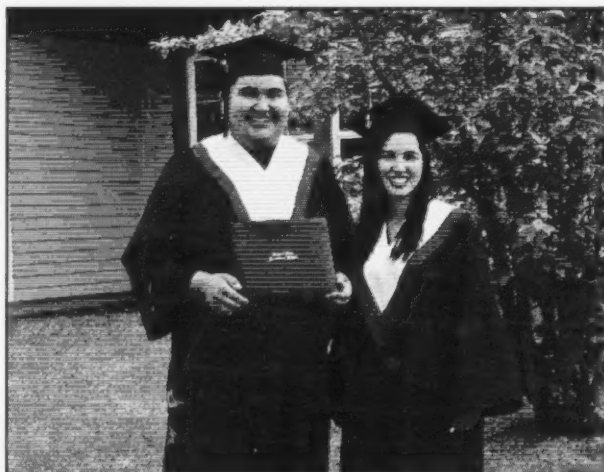
Total Community Population: ~1,550

LFN Population: ~1000

First Nations Language: Kaska

The Kaska Dene have occupied their homeland for tens of thousands of years. The Kaska Traditional Territory extends 96,000 square miles in the Yukon, Northern British Columbia and Northwest Territories. The Kaska Dene have been divided into five First Nation Bands, including three in BC: the Dease River First Nation, the Daylu Dena Council and the Kwadacha First Nation; and two in the Yukon: the Liard First Nation and the Ross River Dena Council.⁵¹

The Liard First Nation has not negotiated a Final Agreement and remains a Band under the Indian Act.



*Watson Lake Secondary School 2011 Graduates
 Kelvin Maguin and Barbra Morris,
 Liard First Nation photo*

Important Community Contacts:

**Community Education Liaison
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Language Department:

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Director of Health and Social:

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 Fax: (867) 536-2332
 rjules@kaska.ca

The Dene have two living forms to identify different "blood" families. The two living forms are known as clans, and they are:

Mésgâ Dene- Crow Clan
Ts'ı'yōné Dene- Wolf Clan

All Mésgâ Dene are related to each other, and all Ts'ı'yōné Dene are related to each other. The Dene are affiliated with one family only, the clan of their mother's line.⁵¹

Dene Kegehdih Kóá Where people are taught

Guts'édane Kecedjhi Kóá Aboriginal Head Start Program

The Guts'édane Kecedjhi Kóá Aboriginal Head Start Program is a National Early Intervention Program sponsored by Liard First Nation and funded by Health Canada. It is for preschool children living in rural and northern communities.⁵¹



Jolanda Whalen, and Courtney Caesar learning how to cut dry meat from Elder Mida Donnessey, Liard First Nation photo

Language and Heritage

Liard First Nation's Language and Heritage staff provide the following services to preserve and revive the Kaska language and heritage:

- Language lessons;
- Kaska language mentoring;
- Recording of Elder's stories;
- Recording and archiving traditional stories;
- One on one learning sessions;
- Interpreting for Elders and Liard First Nations;
- Promoting cultural activities.⁵¹



Roy Dick showing Johnson Elementary School students how to skin a beaver, 2 Mile Lake, Yukon, Liard First Nation photo

Aboriginal Labour Force Alliance Program

The program assists Liard First Nations in upgrading their skills in order to obtain employment. Some components of the ALFA Program include:

- Occupational Skills Training;
- Kaska language, values, spiritual beliefs and traditions;
- Cross Cultural training; and
- Pre-employment training and life skills.⁵¹



Elder Mida Donnessey and Watson Lake Secondary School student looking for low bush cranberries, Watson Lake Secondary School photo

FIRST NATION: LITTLE SALMON/CARMACKS FIRST NATION (LSCFN)
COMMUNITY: CARMACKS
SCHOOL: TANTALUS SCHOOL

First Nation Contact Info:

Address: PO Box 135 Phone: (867) 863-5576
 Carmacks, YT Fax: (867) 863-5710
 Y0B 1C0
 Website: www.lscfn.ca

Total Community Population: ~400
 LSCFN Population: ~630
 First Nations Language: Northern Tutchone

The Little Salmon/Carmacks First Nation is located in the community of Carmacks. They have close affiliations with their neighbours Selkirk First Nation and the First Nation of Na-Cho Nyak Dun.

The Little Salmon/Carmacks First Nation follows an election process for their Chief and Council members. An Elder and a youth member are also on the Council and are selected by their respective councils. The Council reports annually to the General Assembly, which is a gathering made up of all the citizens of Little Salmon Carmacks First Nation.²¹

In 2000, Dawn Charlie began thinking about what her community would do if there was an emergency that threatened the North's food supply which lead to the idea for a local garden and food supply. Less than a decade later Carmacks began a community greenhouse and garden plot. The greenhouse and garden plot have been very successful. Regular produce includes: potatoes, beans, corn, melons, peppers, peas, lettuce and cucumbers. While the produce cannot be certified organic because composting material used is uncertified, no chemical pesticides or fertilizers are used. The produce is shared among the Carmacks diabetes program, local events, the school lunch program and some is sold to locals and tourists.

There are hopes that in the future enough produce will be grown to be able to can and freeze for the winter.²²



*Yukon River at Carmacks, Yukon
 Photographer Lauren Wallingham*

Important Community Contacts:

Community Education Liaison Coordinator:

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Heritage Manager:

Mike Vance
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 Fax: (867) 863-5710
 mike.vance@lscfn.ca

The theme of the Tagē Cho Hudān Interpretive Centre is the past and present lifestyle of the Little Salmon/Carmacks First Nation Northern Tutchone people. Going back thousands of years, the Interpretive Centre displays the rich history of the Northern Tutchone people.⁵²



*Tagē Cho Hudān
 Interpretive Centre Sign,
 Carmacks, Yukon*

FIRST NATION: ROSS RIVER DENA COUNCIL (RRDC)
COMMUNITY: ROSS RIVER
SCHOOL: ROSS RIVER SCHOOL

Important Community Contacts:

**Community Education Liaison
Coordinator:**

Elizabeth Shorty
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 Fax: (867) 969-2019
 mtc@northwestel.net

Director of Social Programs:

Verna Nukon
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 Fax: (867) 969-2019
 mtc@northwestel.net

Director of Heritage:

Mary Maie
 Phone: (867) 969-2097
 Fax: (867) 969-2116
 mtc@northwestel.net

Kaska artist, Dennis Shorty, facilitated a course on Kaska songs and drumming with students over a month period and this led to a community performance at Christmas.

A Kaska artist, Gordon Peter, carved a marble statue that was erected on a site overlooking the community of Ross River in 2010. The statue was named "Dena Cho" or "Big Man" after Jack Sterriah who had lived in the area and who was a very big and strong man. Students hiked to the site on the hillside, met Gordon Peter, and listened to the traditional story and meaning of the statue. The students then had this theme as the topic of their school wide write.

First Nation Contact Info:

Address	General Delivery	Phone: (867) 969-2278
	Ross River, YT	Fax: (867) 969-2405
	Y0B 1S0	
Website:	www.kaskadenacouncil.com	

Total Community Population: ~350

RRDC Population: ~450

First Nations Language: Kaska, Slavey

The Ross River Dena Council and the Liard First Nations are the two Kaska Dena communities in the Yukon.

Like the Liard First Nation, the Ross River Dena Council has not negotiated a Final Agreement with the Yukon Government.²³

Cultural Inclusion at Ross River School

Four Kaska Elders worked with Ross River School on a number of in-class and outdoor projects in 2010/2011. Kaska Studies is a school wide program that teaches traditional skills such as trapping, snaring, and skinning fur bearing animals and preserving pelts with resident Elders. Traditional crafts such as sewing, beading and tufting were also taught. A workshop was held on self respect and social responsibility led by an Elder. Kaska Day is another popular annual event where students demonstrate skills in traditional Kaska activities.



*Dena Cho, Ross River, Yukon
 Photographer Brian Ladue*

FIRST NATION: SELKIRK FIRST NATION (SFN)
COMMUNITY: PELLY CROSSING
SCHOOL: ELIZA VAN BIBBER SCHOOL

First Nation Contact Info:

Address: PO Box 40 Phone: (867) 537-3331
Pelly Crossing, YT Fax: (867) 537-3902
Y0B 1P0
Website: www.selkirkfn.com

Total Community Population: ~300

SFN Population: ~500

First Nations Language: Northern Tutchone

In Northern Tutchone the Selkirk First Nation People call themselves *Thi Ts'ach'an Hud'an*, after the Selkirk name for Victoria Rock. To other people they are known as *Hu'cha Hud'an*, which means "flat area people." This is because the landscape around the Fort Selkirk area is flat on either side of the river. The Selkirk First Nation people have lived here for thousands of years in areas such as Tat'la Mun Lake, Lower McMillan River, Grayling Lake, and other small settlements beyond Fort Selkirk.²⁴

The Selkirk First Nation was the seventh Yukon First Nation to sign a Final Agreement with the Government of Canada and the Yukon Government. They signed their Final Agreement on July 21, 1997.²⁵

Located where the Pelly River and the Yukon River meet, Fort Selkirk has been an important place for Selkirk First Nations people for thousands of years. In the summer, Northern Tutchone people gathered at the Fort Selkirk area to harvest salmon and trade with other First Nations groups. It was also a place where neighbouring First Nations gathered for celebrations, which involved singing, dancing and stick gambling.

As non-First Nations began to settle at Fort Selkirk in the 1800s, Selkirk First Nation people built homes for the winter, but they continued to harvest food and travel throughout their traditional territory. By the 1890s, a mission was established, and during the Gold Rush Fort Selkirk's population peaked at 1,200. With the diminishing river traffic by the 1930s and the building of the Alaska Highway in the 1940s, Fort Selkirk was abandoned in the early 1950s.

Fort Selkirk is a living cultural heritage site, and it continues to be an important place for Selkirk First Nation people.

Important Community Contacts:

Education Support Worker:

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Director of Education and Training:

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Director of Lands and Resources:

Fred Green
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greenf@selkirkfn.com



Fort Selkirk, Yukon
Selkirk First Nation photo

Dooli

"Dooli, or traditional law, covers all aspects of the traditional lifestyle and survival of the Northern Tutchone people. Traditional values of respecting, caring, sharing, and teaching serve as a foundation for Selkirk people.

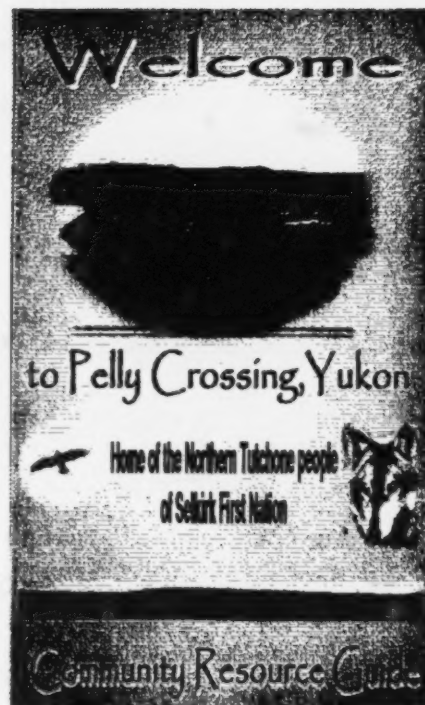
Showing respect to people and animals are very important practices of the Selkirk people. A man's success as a hunter can be very much endangered should he fail to be respectful towards the animals he is hunting. Traditional laws are still followed today by Selkirk people, especially when it comes to harvesting their food, respecting animals, and the death of a Selkirk member.

Education

The education of children took place within the setting of the family and close relatives. Children learned about the world around them and how to make a living by helping their parents, and by listening to their stories. It was the Elders who were the disciplinarians for children. The Elder's stories also provided children with a system of values, guidelines, and models for appropriate behaviour."

Eliza Van Bibber School

Selkirk First Nation facilitated a well-attended fall orientation for new teachers, nurses, RCMP and Social Services at the Link Building. The evening events included music by Jerry Alfred, a sit down meal served by students, viewing some short films about Selkirk First Nations and student activities from previous years, and a formal introduction of new staff to the community. As well, a Community Resource Guide was given to the people new to the community of Pelly. Within the guide was helpful information on Selkirk history, traditional law, Selkirk today, annual activities, listing of community services, and an aerial map and key of Pelly Crossing.



The Graduating Class

The Traditional Ceremony is led by our community Elders. Our late Elder Tommy McGinty, conducted the ceremony in this way during the first Eliza Van Bibber School Graduation held in 1993...

Traditional Graduation Ceremony

The drummer begins to drum.

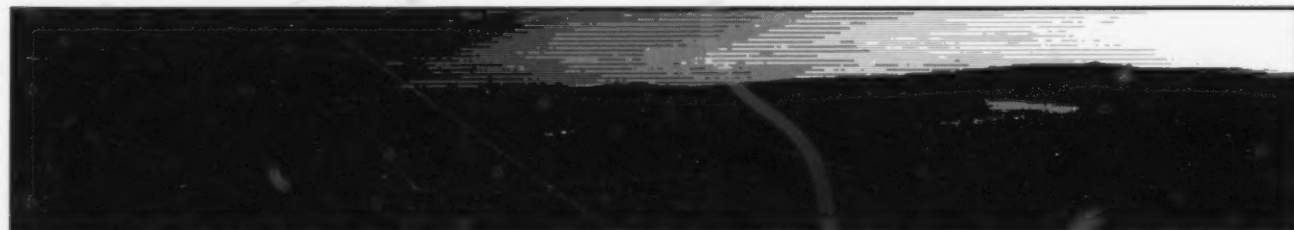
The graduates come in and go to the center of the room.

The community forms a complete circle around the graduates.

The drummer continues to drum as the community members dance, circling the graduates.

This is an opportunity for the community to dance/walk into the centre to pass on best wishes and congratulations to these young people and for the placing of gifts/cards at the feet of the graduates.

This is the Northern Tutchone way of showing or giving honour.²⁶



*Pelly River & the Community of Pelly Crossing, Yukon
Photographer Lauren Wallingham*

FIRST NATION: TA'AN KWÄCH'ÄN COUNCIL (TKC)

COMMUNITY: WHITEHORSE

First Nation Contact Info:

Address 117 Industrial Road Phone (867) 668-3613
Whitehorse, YT Fax: (867) 667-4295
Y1A 2T8
Website www.taan.ca

Total Community Population: ~24,150

TKC Population: ~430

First Nations Language: Southern Tutchone

Lake Laberge, which is right in the heart of the Ta'an Kwäch'än Council's traditional territory, is called *Taa'an Män* in Southern Tutchone. Members of the Ta'an Kwäch'än First Nation can trace their ancestry back to the Southern Tutchone, Tagish and Tlingit people. Their traditional territory is made up of approximately 12,000 square kilometers.

January 13, 2002 marked the signing of the Ta'an Kwäch'än First Nation Final Agreement. January 13, 2002 also marked 100 years to the day since Jim Boss wrote a petition letter to the Department of Indian Affairs.²⁹

As thousands of non-Aboriginal people were coming into the Yukon at the height of the Klondike Gold Rush, Chief Jim Boss recognized the importance of protecting his peoples' land and hunting grounds. He petitioned the Government of Canada "seeking compensation for the hardships his people had suffered as a result of the influx of strangers into their country."⁵⁴ His petition to William Ogilvie, the Commissioner of the Yukon in 1900, and his letter to the superintendent General of the Department of Indian Affairs in Ottawa in 1902, are recognized as the first attempt at land claim negotiations in the Yukon.

Chief Jim Boss is known as one of the most outspoken and influential leaders of Yukon First Nations.²⁹

Important Community Contacts:

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Heritage Officer:

Mark Nelson
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mnelson@taan.ca



*Chief Jim Boss, Ta'an Kwäch'än Council,
Ta'an Kwäch'än Council photo*



*Lake Laberge, Yukon
Photographer Lauren Wallingham*



*Culture Camp
Ta'an Kwäch'an photo*



*Family and Student Appreciation Day
Ta'an Kwäch'an photo*



*Culture Camp, Singeing Porcupine
Ta'an Kwäch'an photo*



*Spring Culture Camp, Snowshoeing
Ta'an Kwäch'an photo*



*Spring Culture Camp, Ice Fishing
Ta'an Kwäch'an photo*

FIRST NATION: TESLIN TLINGIT COUNCIL (TTC)
COMMUNITY: TESLIN
SCHOOL: TESLIN SCHOOL

First Nation Contact Info:

Address: PO Box 133 Phone: (867) 390-2532
 Teslin, YT Fax: (867) 390-2204
 Y0B 1B0
 Website: www.ttc-teslin.com

Total Community Population: ~415
 TTC Population: ~750
 First Nations Language: Inland Tlingit

The name Teslin, which comes from the Tlingit word *tás t'en*, means "long and narrow like sinew." This refers to the long and narrow Teslin Lake. The Inland Tlingit can trace their ancestry back to the *Taku Qwan* from the coast. In the early 1700s the *Taku Qwan* began to move away from their coastal relatives and eventually settled inland. Over time the Inland Tlingit intermarried and shared their culture with their new neighbours. In Yukon the Tlingit language is mainly spoken in the communities of Teslin and Carcross.³⁰

The Teslin Tlingit Council, which is one of the first four First Nations to sign a Final Agreement in the Yukon, signed their Final Agreement with the Government of Canada and the Yukon Government on May 29, 1993.³⁰

The Teslin Tlingit Council follows a Clan system of government. By incorporating both traditional Tlingit Clan culture and contemporary organizational and management principles, the Government of the Teslin Tlingit Council provides a more holistic and culturally relevant system of government.³⁰

"Under the Constitution of the Teslin Tlingit Council:

- Citizenship and organization of each Clan is determined by the customs inherited and observed by the Clan and acknowledged by the other Clans
- Each Clan has a leader and Elders recognized as such by the Clan membership
- The Teslin Tlingit Clans have emblems which are part of their tradition"³⁰

*Tlingit carver Keith Wolfe-Smarch created the posts that symbolize the five Clans—Kukhittan (Raven Children), Ishkitan (Frog), Yanyedi (Wolf), Deshitan (Beaver), and Dakhlawedi (Eagle). These five posts also represent elements of land, water and air, "and their raising, more indomitably, signifies the 'standing up' of the people."*³⁰

Teslin Tlingit Heritage Centre, Teslin, Yukon

Important Community Contacts:

Education Support Worker:

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 (Teslin School)

Director of Health and Social Programs:

Kyle Keenan
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 Fax: (867) 390-2130
 kyle.keenan@ttc-teslin.com

Director of Heritage:

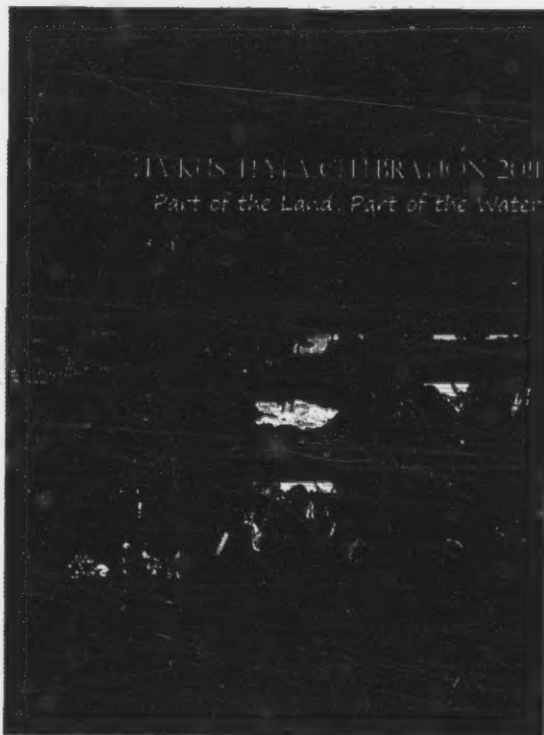
Tip Evans
 Phone: (867) 390-2532
 Fax: (867) 390-2156
 tip.evans@ttc-teslin.com



On February 21, 2011, the Teslin Tlingit Council signed an agreement that recognizes the Teslin Tlingit Council's jurisdiction to administer, enforce and adjudicate its own laws in a manner that reflects Teslin Tlingit culture and values. All Self-Governing Yukon First Nations have the ability to sign an Administration of Justice Agreement, but the Teslin Tlingit Council is the first Yukon First Nation to take this step. Through this agreement, the Teslin Tlingit Council will set up a court system, which is expected to be up and running within four years. The Peacemaker Court will look at justice in a more holistic way.



Teslin Tlingit Council Administration Building, Teslin, Yukon



In July 2011, the Teslin Tlingit Council hosted its second three day *Hà Kus Teyea* Celebration. *Hà Kus Teyea* means the Tlingit Way, and it is an event that happens every second year in order to celebrate Tlingit traditions and culture. Tlingits from the Yukon, Northern BC and Alaska, and visitors from around the world gathered in and around Teslin in order to celebrate with traditional drumming and dancing, food, games, storytelling, artwork, and workshops and demonstrations of traditional activities.



*Teslin Lake & the Village of Teslin, Yukon,
Teslin Lake is ~78 miles (125 km) long, ~2 miles (3km) wide and reaches a maximum depth of ~700 feet (213m)
Photographer Lauren Wallingham*

FIRST NATION: Tr'ONDĒK HWĒCH'IN (TH)
COMMUNITY: DAWSON CITY
SCHOOL: ROBERT SERVICE SCHOOL

First Nation Contact Info:

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 Dawson City, YT Fax: (867) 993-6553
 Y0B 1G0
 E mail: reception@gov.trondek.com
 Website: www.trondek.ca

Total Community Population: ~1,860

TH Population: ~1065

First Nations Languages: Hän, Gwich'in



*Dawson City,
YTG photo*

Tr'ondĕk Hwĕch'in, when translated from Hän, means the "People of the River."³¹ The speakers of the Hän language live in the area around the Yukon River drainage in western Yukon and eastern Alaska. In the late 19th century, early visitors identified three main groups of Hän. Two are in Alaska: Johnny's Village, about five kilometers above the present site of Eagle, and Charley's Village, near the mouth of the Kandik River. The third group, the Tr'ondĕk Hwĕch'in, are based at the mouth of the Klondike River and named after the river that was the most important feature of their traditional territory. The present day Tr'ondĕk Hwĕch'in occupy approximately 25,000 square miles in west-central Yukon.³²

Over the years, people from other language groups and First Nations settled in the Dawson area and intermarried with the Hän. In addition to their Hän ancestry, the Tr'ondĕk Hwĕch'in now include people from other language groups, most notably Gwich'in from the North Yukon and Northern Tutchone, based further up the Yukon River.³²

Since the signing of the Tr'ondĕk Hwĕch'in land claims and self-government agreements with Canada on July 16, 1998, the Tr'ondĕk Hwĕch'in has become responsible for managing its own affairs within its traditional territory.³²

Important Community Contacts:

Community Education Liaison Coordinator:

To be filled
 Phone: (867) 993-3723
 Fax: (867)
 @gov.trondek.com

Director of Health and Social Programs:

Jim Complak
 Phone: (867) 993-7171
 Fax: (867) 993-6553
 jim.complak@gov.trondek.com

Director of Heritage:

Jackie Olson
 Phone: (867) 993-7114
 Fax: (867) 993-6553
 jackie.olson@gov.trondek.com

The Tr'ondĕk Hwĕch'in government, which is responsible for its citizens and provides a central administrative base, operates out of Dawson City, Yukon. The leadership is composed of an elected Chief and a minimum of four elected councilors, each on a three year term. Elections are held for citizens 18 years of age and older. The councilors maintain a portfolio system which includes: Natural Resources with branches of Lands and Fish and Wildlife; Heritage and Language; Health and Social Programs; Finance; Capital and Housing; Human Resources; Education; Implementation; Economic Development; and Chief Isaac Incorporated. Tr'ondĕk Hwĕch'in receives and administers funds for social assistance, offers post-secondary financial support for education, provides housing and a variety of government services to members.³²

FIRST NATION: VUNTUT GWITCHIN FIRST NATION (VGFN)
COMMUNITY: OLD CROW
SCHOOL: CHIEF ZZEH GITTLIT SCHOOL

Important Community Contacts:

Education Support Worker:

Stanley Njootli
 Phone: (867) 966-3200
 Fax: (867) 966-4616
 esw@vgfn.net

Kim Rumley
 Phone: (867) 456-3826
 Fax: (867) 393-6385
 krumley@vgfn.net
 (E.H. Collins Secondary)

Director of Education:

Tracy Rispin
 Phone: (867) 966-3261
 Fax: (867) 966-3800
 trispin@vgfn.ca

Heritage Manager:

To be filled
 Phone: (867)
 Fax: (867)
 @ttc-teslin.com

The Vuntut Gwitchin First Nation was one of the original four Yukon First Nations to sign a Final Agreement with the Government of Canada and the Yukon Government in 1993.³⁴



*Snowshoes,
 Culture Camp
 Photographer
 Tracy Rispin*

First Nation Contact Info:

Address	PO Box 94	Phone: (867) 966-3261
	Old Crow, YT	Fax: (867) 966-3800
	Y0B 1X0	
Website	www.vgfn.ca www.oldercrow.ca	

Total Community Population: ~280

VGFN Population: ~750

First Nations Language: Gwich'in

The community of Old Crow is named after one of their leaders from the 1800s, *Deetru'K'avihdik*, which when translated from Gwich'in means "Crow May I Walk." *Deetru'K'avihdik* was also known as Chief *Zzeh Gittlit*, which means "in the corner." The school in Old Crow has been named after Chief *Zzeh Gittlit*. The Vuntut Gwitchin, which means "The People of the Lakes," is one of the 19 Gwich'in communities that live in northern Alaska, Yukon and Northwest Territories.³³

In the spring the Vuntut Gwitchin First Nation hosts an annual Culture Camp for the students of Chief Zzeh Gittlit School in their traditional territory.

This last spring students and staff attended the Culture Camp at Whitefish Lake. The focus for the 2011 Culture Camp was Traditions, History and Geography. The highlight from this year's camp was a rabbit fence that the students successfully built. To learn more about what went on and what the students thought, look at their newsletter the *Push-Up Press* or go to the school website:

www.yesnet.yk.ca/schools/chiefzzehgittlit/³⁵

Next year's Culture Camp is already in its planning stages and will focus on Traditions, Arts and Trades.



*Culture Camp Setup,
 2011
 Photographer
 Tracy Rispin*

FIRST NATION: WHITE RIVER FIRST NATION (WRFN)
COMMUNITY: BEAVER CREEK
SCHOOL: NELNAH BESSIE JOHN SCHOOL

First Nation Contact Info:

Address	General Delivery	Phone: (867) 862-7802
	Beaver Creek, YT	Fax: (867) 862-7806
	Y0B 1A0	
Website	www.wrfn.yk.ca	

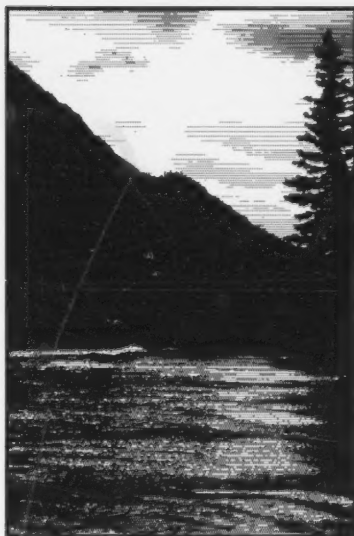
Total Community Population: ~100

WRFN Population: ~220

First Nations Languages: Northern Tutchone,
Upper Tanana

The people of the White River First Nation are descendents of Upper Tanana and Northern Tutchone people. Their traditional territory covers approximately 13,000 square kilometers on the Canadian side of the border, and it overlaps 100% with the Kluane First Nation.

The White River First Nation has not negotiated a Final Agreement under the Umbrella Final Agreement because the First Nation is unable to support the Umbrella Final Agreement at this point. In light of this, the White River First Nation is working toward gaining reserve status under the Indian Act.³⁷



*Pickhandle Lakes Habitat Protection Area,
Retreat 2011,
Photographer Michelle Sicotte*



*Beaver Creek,
YTG photo*

Important Community Contacts:

**Community Education Liaison
Coordinator:**

Rosemarie Vander Meer-Broeren
Phone: (867) 862-7250
Fax: (867) 862-7904
rosemariebroeren@yahoo.ca

Director of Education:

Sid Vander Meer
Phone: (867) 862-7802
Fax: (867) 862-7806
sidv@wrfn.yk.ca

Natural Resources Officer:

Glen Stephen
Phone: (867) 862-7044
Fax: (867) 862-7806
gsthen@wrfn.yk.ca

Throughout the 2010/2011 school year, Nelnah Bessie John School and the White River First Nation have encouraged regular participation in cultural activities consistent with White River First Nation's traditional knowledge, history, language, seasonal practices, and cultural protocols.

Some activities include:

- Harvesting berries with Elders and community members;
- Harvesting, preparing, and preserving traditional foods, such as moose, fish, berries, and roots, with Elders and community members;
- Participating in an annual Snag Creek Culture Camp and Muskrat Camp, where students have the opportunity to participate in seasonal hunting, trapping and fur preparation, and fishing.

APPENDICES

IMPORTANT CONTACTS FOR OUR YUKON FIRST NATION COMMUNITIES

Community Education Liaison Coordinator (CELC), Education Support Worker (ESW) and Education Outreach Coordinator (EOC)

First Nation	Name	Title	E-mail	Community	Phone	Fax
Carcross/Tagish First Nation	Robin Lord	EOC	robin.lord@ctfn.ca	Carcross	821-4251	821-4802
Champagne & Aishihik First Nations	Diane Benjamin	ESW	diane.jenschatz@cafn.ca	Haines Junction	634-2231	634-2108
	Chantelle Bode	ESW	cbode@cafn.ca	Whitehorse	456-6888	667-6202
	Sandra Charlie	ESW	scharlie@cafn.ca	Whitehorse	456-6888	667-6202
First Nation of Na-Cho Nyak Dun	Joanne Buyck	CELC	celc@nndfn.com	Mayo	996-2804	996-2193
Kluane First Nation	Gloria Johnson	ESW	education.support@kfn.ca	Burwash Landing	841-4616 ext. 244	841-5900
Kwanlin Dun First Nation	Shirley Smith	CELC	shirley.smith@yesnet.yk.ca	Whitehorse	667-5992	393-6288
	Evelyn Troy	CELC	evelyn.troy@yesnet.yk.ca	Whitehorse	667-8044	667-8953
Liard First Nation	Cindy Porter	CELC	cporter@kaska.ca	Watson Lake	536-6200	536-2332
Little Salmon/Carmacks First Nation	Alma Wrixon	CELC	alma.wrixon@lscfn.ca	Carmacks	863-5371	863-5814
Ross River Dena Council	Elizabeth Shorty	CELC	elizabeth.shorty@gmail.com	Ross River	969-2722	969-2019
Selkirk First Nation	Julia Joe	ESW	juliajoe_01@hotmail.com	Pelly Crossing	537-2008	537-3231
Ta'an Kwäch'än Council	Annie Bernard	ESW	abernard@taan.ca	Whitehorse	668-3613 ext. 117	667-4295
Teslin Tlingit Council	Lenora Minet	ESW	lenora.minet@ttc-teslin.com	Whitehorse	667-8665 ext. 247	393-6385
	Robin Smarch	ESW	robin.smarch@ttc-teslin.com	Teslin	390-2570	390-2414
Tr'ondëk Hwëch'in	To be filled	ESW	@gov.trondek.com	Dawson City	993-3723	
Vuntut Gwitchin First Nation	Stanley Njootli	ESW	esw@vgfn.net	Old Crow	966-3200	966-4616
	Kim Rumley	ESW	krumley@vgfn.net	Whitehorse	456-3826	393-6385
White River First Nation	Rosemarie Vander Meer-Broeren	CELC	rosemariebroeren@yahoo.ca	Beaver Creek	862-7250	862-7904

Yukon First Nations Education/Social Services Directors

First Nation	Director	E-mail	Phone	Fax
Carcross/Tagish First Nation	Cully Robinson, Director of Capacity Development	cully.robinson@ctfn.ca	821-8223	821-8214
Champagne & Aishihik First Nations	Vera Owlchild Director of Education (acting)	vowlchild@cafn.ca	456-6884	667-6202
First Nation of Na-cho Nyak Dun	Roberta Hager, Director of Education	educationdirector@nndfn.com	996-2265 ext. 136	996-2267
Kluane First Nation	Willie Blackwater, Director of Health and Social Programs	health.director@kfn.ca	841-4616 ext. 245	841-5900
Kwanlin Dün First Nation	Art Stephenson, Director of Heritage, Lands and Resources	astephenson@kwanlindun.com	633-8422	633-7841
Liard First Nation	Deanna Stewart Director of Education (acting)	dmcDonald@kaska.ca	536-5200	536-2332
Little Salmon/Carmacks First Nation	Rachel Byers, Director of Health and Social Programs	rachel.byers@lscfn.ca	863-3001	863-5710
Ross River Dena Council	Verna Nukon, Director of Social Programs	mtc@northwestel.net	969-2722	969-2019
Selkirk First Nation	To be filled, Director of Education and Training	@selkirkfn.com	537-3331 ext. 270	537-3902
Ta'an Kwäch'än Council	Cynthia James, Director of Education	cjames@taan.ca	668-3613 ext. 116	667-4295
Teslin Tlingit Council	Kyle Keenan, Director of Health and Social Programs	kyle.keenan@ttc-teslin.com	390-2532 ext. 330	390-2130
Tr'ondëk Hwëch'in	Jim Complak, Director of Health and Social Programs	jim.complak@gov.trondek.com	993-7171	993-6553
Vuntut Gwitchin First Nation	Tracy Rispin, Director of Education	trispin@vgfn.net	966-3261 ext. 255	966-3800
White River First Nation	Sid Vander Meer, Executive Director	sidv@wrfn.ca	862-7802 ext. 225	862-7806
Self-Government Secretariat, Council of Yukon First Nations	Sandra Jack Director, Self-Government Secretariat, CYFN	sandra.jack@cyfn.net	393-9242	393-2078

Yukon First Nations Heritage Directors

First Nation	Director	E-mail	Phone	Fax
Carcross/Tagish First Nation	Sascha Weber, Heritage Manager	sascha.weber@ ctfn.ca	821-8242	821-3903
Champagne & Aishihik First Nations	Lawrence Joe, Director of Heritage	ljoe@cafn.ca	456-6877	667-6202
First Nation of Na-cho Nyak Dun	Joella Hogan, Director of Heritage	heritagemgr@ nnd.com	996-2265 ext. 116	996-2267
Kluane First Nation	To be filled, Heritage Manager	@kfn.ca	841-5501 ext. 248	841-5506
Kwanlin Dün First Nation	Tom Beaudoin, Director of Heritage, Lands and Resources	tbeaudoin@ kwanlindun.com	633-7822	668-5057
Liard First Nation	Roberta Jules, Director of Health and Social	rjules@kaska.ca	536-5207	536-2332
Little Salmon/Carmacks First Nation	Mike Vance, Director of Heritage	mike.vance@lscfn.ca	863-5576 ext. 235	863-5710
Ross River Dena Council	Mary Maje, Director of Heritage	mtc@northwestel.net	969-2097	969-2116
Selkirk First Nation	Fred Green, Director of Lands and Resources	greenf@ selkirkfn.com	537-3331 ext. 257	537-3902
Ta'an Kwäch'än Council	Mark Nelson, Heritage Officer	mnelson@taan.ca	668-3613	667-4295
Teslin Tlingit Council	Tip Evans, Director of Heritage	tip.evans@ ttc-teslin.com	390-2532 ext. 383	390-2156
Tr'ondëk Hwëch'in	Jackie Olson, Director of Heritage	jackie.olson@ gov.trondek.com	993-7114	993-6553
Vuntut Gwitchin First Nation	To be filled, Heritage Manager	@vgfn.net		966-3800
White River First Nation	Glen Stephen, Natural Resources Officer	gstephen@ wrfn.yk.ca	862-7044	862-7806
Yukon Territorial Government	Jeff Hunston, Heritage Resources Manager	jeff.hunston@ gov.yk.ca	667-5363	393-6456
Independent Learning Centre	Pat Joe, First Nation Curriculum Student Integration Support Teacher	pat.joe@yesnet.yk.ca	667-8288	393-6929

My Important Contacts

[illegible]

GLOSSARY OF CONCEPTS

Aboriginal - legal term used in Canada and in the Canadian Constitution which refers to the Indigenous peoples of this country.

Cultural protocols - a set of cultural guidelines that teach conduct and behaviour between clans, governments, peoples, and Nations.

First Nation - a term used in reference to individual and collective identity of Indigenous governments and peoples.

Indigenous knowledge - knowledge that is Indigenous to language, peoples and places which is knowledge-specific and narratively practiced.

Inuit - a legal term for Nations of peoples who live in the northern regions of Canada as well as a language group.

Métis - Indigenous peoples of Canada of Aboriginal and French descent, who speak both Cree and French to blend their knowledge systems.

Oral History - the history of a people who share their knowledge orally either through storytelling methods, narrative forms or metaphoric expressions. This documentation process involves methods of data gathering such as interviews to gain insight into the social realities of peoples and their respective cultures.

Oral Tradition - the method in which a culture communicates its worldview through narrative forms of storytelling, oral histories, songs, dances, performances and ceremonial practices which is considered an integral part of Indigenous knowledge and languages.

Private or Personal Knowledge - individual and experiential knowledge; knowledge that is gender-specific, either belonging to men or women.

Protocol - codes of etiquette that articulate appropriate behaviour for working with Aboriginal communities. Protocols are community specific, and include informal and formal ways of behaving. Using proper protocols means following the custom of the people of community with whom you are working.

Sacred knowledge - knowledge pertaining to traditional practices, such as sweat lodges, sacred sites, spiritual traditional practices (tobacco offerings, burning sage or sweet grass).

Self-Government - Self-Government agreements are negotiated arrangements between a First Nation, the Canadian Government, and a provincial and/or territorial government, which provides powers and authority to enact laws and regulations of a local nature for the governance of lands, resources, citizens, and the general welfare and development of the First Nation.

Secret knowledge - Clans cannot convey or share this knowledge; held by clans.

Traditional knowledge - knowledge that a people traditionally practiced as a worldview (ontology), knowledge (epistemology), and practices (methodology), and holds value.

Yukon First Nations - collective term (collective noun) used for Indigenous peoples living in the Yukon.

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WEBSITES

Alaska Native Knowledge Network: <http://www.ankn.uaf.edu/>

Assembly of First Nations - Assemblée des Premières Nations: <http://www.afn.ca/>

Council of Yukon First Nations: <http://www.cyfn.ca/>

First Nations Education Steering Committee: <http://www.fnesc.ca/>

First Nations Schools Association: <http://www.fnsa.ca/>

First Peoples Heritage and Language Cultural Council: <http://www.fphlcc.ca/>

First Voices: www.firstvoices.com

Truth and Reconciliation Commission of Canada (TRC): <http://www.trc.ca/>

Western and Northern Canadian Protocol: <http://www.wncp.ca>

Yukon First Nations Programs & Partnerships Unit: <http://www.yesnet.yk.ca/firstnations/index.html>

Yukon Native Language Centre: <http://www.ynlc.ca/>

ENDNOTES

- 1 UNBC
- 2 Ways of Knowing: Cultural Protocol
Guide for Yukon First Nations' Stories on
Digital Video Discs (DVD)
- 3 Cultural Standards for Educators
- 4 The Common Curriculum Framework
for Aboriginal Language and Culture
Programs, Kindergarten to Grade 12
- 5 Yukon First Nations Five, Teacher's Guide
- 6 Jules, L.
- 7 Residential School Curriculum
- 8 Clarke, C, & K'anāchā Group
- 9 Carcross Tagish First Nation
- 10 FirstVoices: Tagish Community Portal
- 11 Winter Newsletter
- 12 November/December Newsletter
- 13 Champagne & Aishihik First Nations
- 14 Dàkwānia
- 15 *Dān Kéyi Kwāndūr*
- 16 First Nation of Na-Cho Nyak Dun
- 17 *Stories of the Old Ways for the Future
Generations*
- 18 Na Cho News and Events
- 19 Łù'an Mān Ku Dān, Kluane First Nation
- 20 Kwanlin Dūn First Nations
- 21 Little Salmon Carmacks First Nation
- 22 Visions North
- 23 Kaska Dena Council
- 24 Conley, D., & Roberts, B.
- 25 Selkirk First Nations
- 26 Eliza Van Bibber School Graduation
- 27 Cenname, J. G.
- 28 Selkirk First Nation Climate Change &
Health Project
- 29 Ta'an Kwāch'an Council - Home
- 30 Teslin Tlingit Council Home
- 31 Tr'ondék Hwēch'in
- 32 personal communication, July 26, 2010
- 33 Vuntut Gwitchin First Nation, & Smith, S.
- 34 Vuntut Gwitchin First Nation Government
Website
- 35 2010 Spring Culture Camp
- 36 Porcupine Caribou Management Board
- 37 White River First Nation - Beaver Creek,
Yukon Territory
- 38 *Culture camps for language learning: An
immersion handbook*
- 39 Truth & Reconciliation Hearings held in
Whitehorse
- 40 Voices of Vision: Yukon Aboriginal Self-
Government
- 41 Ceretzke, K.
- 42 2011 Spring Culture Camp
- 43 Assembly of First Nations
- 44 First Nations Education Steering
Committee
- 45 WNCP
- 46 Student Mentorship Program
- 47 Yukon First Nation Education
Commission: Draft Terms of Reference
- 48 Whitehorse Individual Learning Centre
- 49 New Parks North
- 50 Kwanlin Dūn Cultural Centre
- 51 personal communication, July 21, 2011
- 52 Tagē Cho Hudān Interpretive Centre
- 53 Welcome to Pelly Crossing, Yukon: Home
of the Northern Tutchone people of Selkirk
First Nation
- 54 *Ta'an Kwach'an: People of the Lakes*
- 55 Justice for Teslin Tlingit
- 56 Hà Kus Teyea Celebration: Teslin Tlingit
Celebration

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Recognition of the role of First Nations peoples in the Yukon, Canada and the world is an important element of Yukon education. Consistent use of First Nations resources in the classroom and in the field strengthens ties to the community and school and enhances cultural awareness for all students.



This handbook provides introductory information about Yukon First Nations, Yukon First Nations resources and the Department of Education's First Nation Programs and Partnerships Unit.